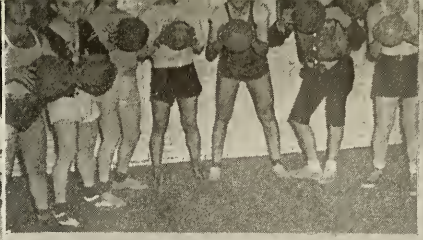
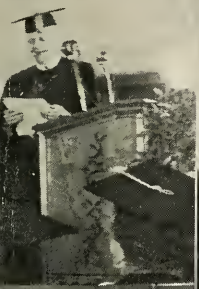
MASMID





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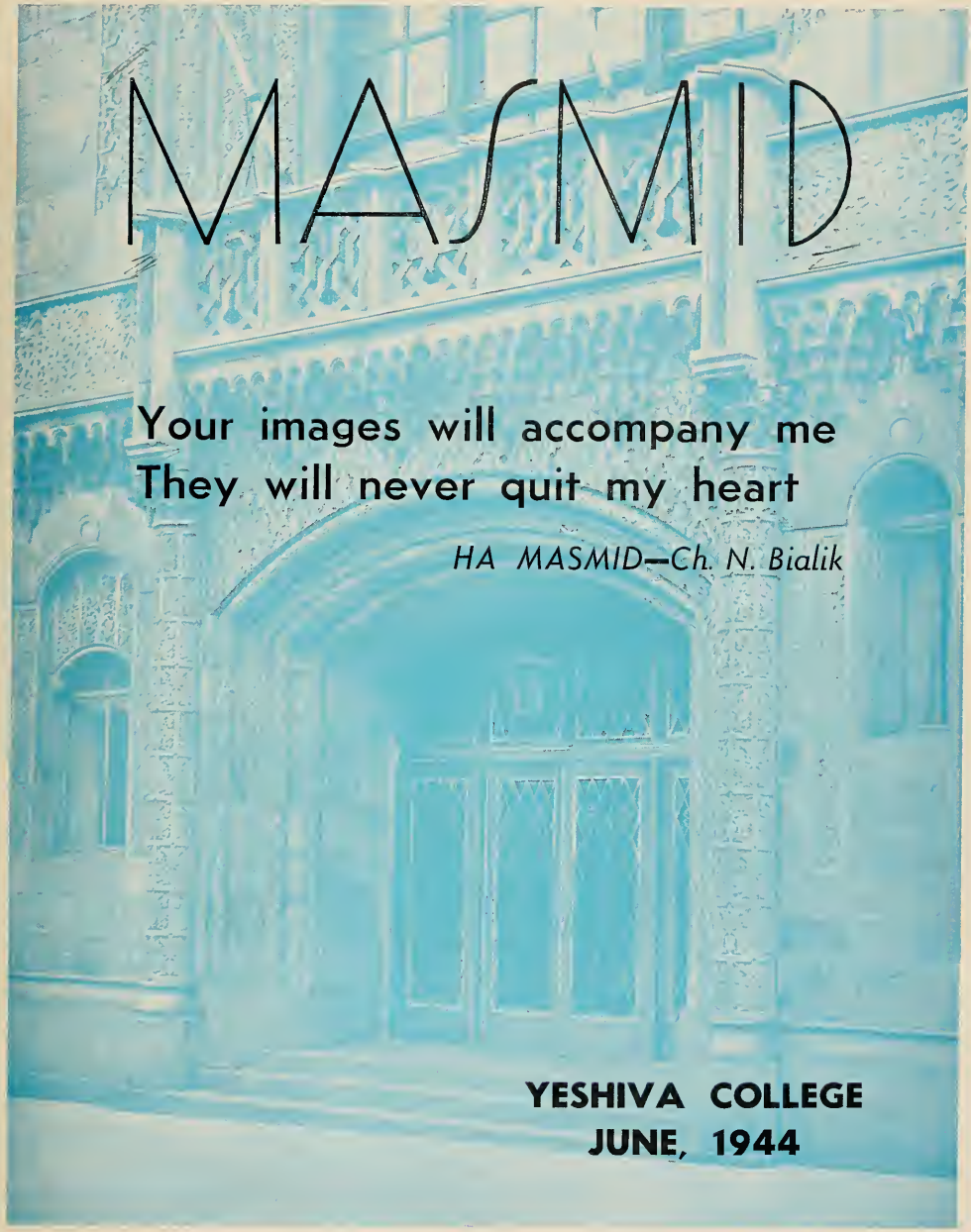


MASMID

Your images will accompany me
They will never quit my heart

HA MASMID—Ch. N. Bialik

YESHIVA COLLEGE
JUNE, 1944

UPON HIS INAUGURATION AS PRESIDENT
OF YESHIVA AND YESHIVA COLLEGE
WE WISH TO EXPRESS
OUR WARMEST CONGRATULATIONS TO

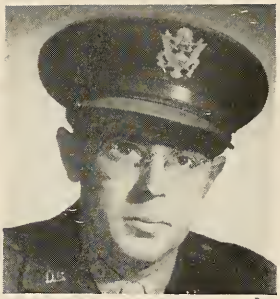
Rabbi Dr. Samuel Belkin

WHO NEVER PERMITTED THE
DUTIES OF HIS OFFICE TO
INTEFERE WITH THE NEEDS
OF HIS STUDENTS

NOR ALLOWED THE EXIGENCIES
OF EXPEDIENCY TO SUPERSEDE
BENIGN, DEVOTED FRIENDSHIP.

THE SUN DIAL

By H. I. Phillips



"Rabbi Louis Werfel, known as 'The Flying Rabbi' was killed in an airplane crash in Algeria, on his way to resume duties as a chaplain with the armed forces." News item.

THE CHAPLAIN'S CORPS

The Flying Rabbi! Little was he known
To those of us who fight the war by ear,
Yet, dead, he serves again to prove so false
The bigots' ways, wherever they appear;
Dead, speeding to the side of Jewish boys,
He kept the faith with all the fighting breed
Enshrining high again this gallant crew—
The Chaplains' Corps, of every faith and creed.

II.

As Christian padres serve on farflung fronts
And bring the boys "the strength that passeth all,"
So did this rabbi and those of his faith
Go through the muck and torture to the call;
There is no Jew, no Gentile in that time
When bugles blow and duty points the way,
And, knowing this, the chaplains do their stuff
As they would do it on the Judgment Day.

III.

The Catholic, the Protestant, the Jew,
As one they give the all sustaining grace
To those who die to keep our way of life,
Without regard to color, faith or race;
Theirs is the symbol of a nation strong
The force that makes a country's shield so bright:
The Chaplains' Corps of gallant, quiet men,
Who blaze away with the Eternal Light.

IV.

The priest who puts the wafer on dry lips,
The rector leading tired men in prayer—
The rabbi with the word of Abraham—
Each doing quietly his holy share . . .
These are the men who ease the weary path,
Who soothe the heart and heal the harassed soul—
Who keep the vision of the boyhood day,
Preserving things learned at a mother's knee.

V.

The Roman collar and the vestments of
The Protestant and Rabbi seem as one
When all is stripped of shallowness and dross,
And only solemn duty's to be done;
So out there on a thousand battlefields
The soldiers shout with one hot breath, "You lie!"
To lesser souls in comfort's easy lap
Who walk the slimy path of bigotry.

[Reprinted from the New York Sun, Jan. 12, 1944.]

Serving Our G–d

Alumni, Faculty, Undergraduates

Capt. Hyman Aronoff

Pfc. Isaiah Bard

Chap. Ephraim Bennett

Chap. Morris Besdin

Pvt. Herbert Cohen

Chap. Aaron Dechter

Pvt. Arnold Drazin

Pvt. J. Drillick

Pvt. Irving Ehrenthal

Pvt. Isaiah Eisenberg

Pvt. Herman Engelberg

Chap. Louis Engelberg

S/Sgt. William Freed

Sgt. Charles Friedman

Chap. David Golovensky

Pvt. Arthur Gorenstien

Cpl. Theodore Gross

Ph. M 2/c Solomon Hazuik

Sgt. Justin Heineman

Cpl. Meyer Heller

Sgt. Louis Henkin

Chap. Jacob Hochman

Pvt. Haskel Hollander

Sgt. Herbert Hurwitz

Capt. Marvin Hurwitz

Lt. Aaron Kaplan

Solomon Kaplan, Seabees

S 2/c Seymour Katz

Cpl. A. William Katz

C.W.O. William Kaufman

Lt. Aaron Kellner

Pvt. Stanley Kessler

Pvt. Chaim Koenigsberg

Pvt. Morris Krieger

Chap. Alfred Kolatch

Pvt. Murray Leitner

a/c Abraham L. Levin

Pfc. Jack Levy

App. Seaman Sol Lehrman

Chap. J. H. Lief

And Our Country

now serving in the armed forces.

Pfc. Abraham Luchins

Chap. Hugo Mantel

Lt. Robert Marmorstein

Pfc. Henry Margolies

Pvt. William Margolies

Pvt. Isidore Marienstraus

Pfc. Arnold Miller

Pvt. Abraham Novick

Lt. Irving R. Neuman

Seaman Joseph Peyser

Chap. Irving Ribner

Pvt. Milton Richman

Pvt. Myron Ries

Pvt. Jerome Robbins

Pvt. Leo Robbins

Capt. Isaac B. Rose

Pvt. Julius Rosenthal

a/c Melvin Rossman

Sgt. Leon Rubinstein

Pvt. Mortimer J. Sklarin

Pvt. Norman Samson

Pfc. Eli Sar

Pvt. Malcolm Schrader

Chap. Herschel Schechter

Frank Schoenfeld, U.S.M.S.

Sgt. Bernard Schrenzel

Chap. Simon Shoop

Chap. Norman Siegel

Chap. Meyer Siegel

Pfc. George Silver

Pvt. Irving Stern

Pvt. Leo Usdan

Chap. Aaron Walden

Lt. Aaron Waldman

Chap. Max Wall

Pfc. Abraham Weinberg

Sgt. Morris Weinberg

Lt. Abraham Walker

Pfc. Jacob Walker

To the Graduates:

This graduating class entered the Yeshiva College at the time when this war for the preservation of our democracy began, and unfortunately the spiritual blackout is still in full force. In such times as ours it is difficult for any one of us to formulate plans for the future. We can not furnish you with a formula which would guarantee material success and happiness. We have armed you, however, with certain positive ideals, with a mode of living, with the fundamentals of spiritual and cultural wealth which will give you power and strength in the years to come, in whatever sphere of life, in whatever community, great or small, your life work will place you.

This great possession no one can take away from you. The real danger is that a few of you may faint in the hard road; some of you may turn aside and seek new and easy ways of life. In your future years you must be worthy of your Alma Mater, not from the mere sense of loyalty but from inner conviction that Torah life is your future life. Honest and brave convictions and one's refusal to yield to materially tempting opportunities are man's chief virtues Firmness to the ideals and moral standards of the Yeshiva and Yeshiva College and devotion to our spiritual heritage will make your life full. I have an abiding faith that the Yeshiva idealogy will govern your life.

SAMUEL BELKIN, President

SENIORS

1954

CLASS of '44

FRED SOMMERS
President

LEONARD GOLDSTEIN
Vice-President

MAN of '44

T his is the story of many who are one:
H esitant in actions, hastiness they shun;
E ach one secure in mind and heart,

M indful of duties — of doing his part;
A bove self-ennobling thoughts have been unfurled
N ourishing (vigorous) seeds of action in the senior, hurled

O ut into a world of anguish and despair
F or justice and Truth — to fight he'll dare.

N either too handsome, nor too tall,
I n pensive mood he plods the hall,
N ewly — aroused to idealistic gleams,
E ver fearful they are fleeting dreams.
T hrough future years his soul shall keep
E ach burning hope and zealous ambition
E ndless in spirit — in immortal condition

F orged in humble homes in sundry states
O ur man is like a rainbow appalling;
R eared in softness — he yet will harden
T hrough journey in unploughed calling
Y earning for a narrow niche in G-d's select garden.

F arewell they cry after four swift years
O ut of memories their deeds they score
U ndaunted these fifty three — cast to danger, to sweat and tears
R emembrances of things past will keep them forevermore.

While on whetted lips in Yeshiva lore
He ever remains — The Man of Fourty-Four.

AARON H. ABELOW
BOSTON, MASS.

Likes all sports
Plays tennis well
Is very witty
Good jokes can tell.

J. SHELLEY APPLBAUM
BROOKLYN, N. Y.

Always constructing and designing
Shelley loves a play
For lack of props he's always whining
He's ready for Broadway.

ABRAHAM ATKIN
TORONTO, CANADA

Talmud's first love
Of Toronto's Abe
When it comes to baseball
He's like the 'Babe'.

LEO I. AUERBACH
NEW YORK, N. Y.

Yearns for Mizrachi
And many a debate
When it comes to tennis
He's first rate.

MORRIS H. BELL
BOSTON, MASS.

Our business manager
Is Morris Bell
He's tall, he's dark
In short, he's swell.

JEROME BLASS
MT. VERNON, N. Y.

Throughout four years
Never missed a note
In council and class
He wrote and wrote.

NOCHUM BRONZNICK
POUGHKEEPSIE, N. Y.

Symbol of a true 'Masmid'
Whose knowledge, respect impels
Is Nacham Bronznick.
A talmudist from Telz.

ARTHUR I. COHEN
MALDEN, MASS.

Left the Masmid
To fulfill his ambition
To heal the sick
A noble mission.

STANLEY COHEN
NEW YORK, N. Y.

Asks more questions
Than Professor Quiz
At note taking
He's surely a whiz.

JOEL CORN
BRONX, N. Y.

A cigarette's his dream
He puffs and puffs all day
To the fellows he's always
Light hearted and gay.

H. ISIDORE DANISHEFSKY
BAYONNE, N. J.

Biology and Talmud
Mix well, you can see
When you meet Danny boy
A student of J. B.

SIMON ECKSTEIN
BROOKLYN, N. Y.

He heads the E. T. F.
With hopes ministerial
Reads many books
On subjects ethereal.

CARL EINHORN
LONG BEACH, L. I.

Dressed so snappy
Well-liked fellow
Constantly happy
Mild and mellow.

JOSEPH ELLENBERG
PHILADELPHIA, PA.

Ardent
In Sociology
Expert
In Cinemology.

HYMAN FISHMAN
BROOKLYN, N. Y.

For Shomer Hadati
Is this Boro Park lad
Flash bulb photography
Is his fad.

WILLI FRANKEL
BRONX, N. Y.

Zealous Zionist
Philosophy major
On a rabbinic career
We'll place a wager.

IRVING N. FREDMAN
PEORIA, ILL.

Studiously diligent
Lots of nerve
As class athlete
Watch him serve.

HAROLD J. FURST
NEW YORK, N. Y.

Salesman extraordinary
Anything he can swap
To a grand super market
He made the Co-op.

NEHEMIAH GELLMAN
BROOKLYN, N. Y.

Last of three
Nehemiah's ambition
To be a Rabbi
In family tradition.

MORRIS GERSHINSKY
NEW YORK, N. Y.

Majors in physics
Brilliant mathematician
Tall and handsome
Talmudic magician.

SIMON GLUSTROM
ATLANTA, GA.

Best dressed
Is this Georgia peach
And tantalizing
In his southern speech.

MARVIN GOLDMAN
HARTFORD, CONN.

Claims that Talmud helps
His swimming and chemistry
This genial lad from Hartford
Also putters in photography.

LEONARD J. GOLDSTEIN
TRENTON, N. J.

Heads the Concert Bureau
His time well spent
Hails from Trenton
Our class vice-president

JAMES I. GORDON
WINTHROP, MASS.

Voted most popular
Edits this mag
The way he runs it
You'd think it's a gag.

JACK S. GREEN
BROOKLYN, N. Y.

In learning the alphabet he stopped at V
The mustached president of our Y. C.
In Talmud he's great, revers J. B.
His six foot frame is something to see.

ABRAHAM I. HARTSTEIN
NEW YORK, N. Y.

Short and compact mighty atom is he
Our youngest grad writes poetry
In Masmid, debating and chess his esprit
Does honors in Latin, his grades A-be.

ARNOLD HEISLER
ST. LOUIS, MO.

Immaculately dressed
Is Arnie
St. Louis'
Best.

ELIEZER HIRMES
NEW YORK, N. Y.

Math's his meat
Thinks it's a treat
Depends on his looks
And discards all his books.

MARTIN KELLER
NEW YORK, N. Y.

All we can say
Abont Martin K.
That all his grades
Stop at A.

MORRIS KLEIN
BROOKLYN, N. Y.

Industrious talmudist
Friend of all
Quiet and sincere
The rabbinate's his call.

PAUL LINER
BROOKLINE, MASS.

Many say that he's naive
Term reports are worries to him
Greek, Philosophy and Psychology
Are this New Englander's synonym.

DAVID MOSESON
BRONX, N. Y.

He's co-business manager of this Magazine
Making money for Masmid his mission
He bases his plans for the rabbinate
On a well established family tradition.

LEON MOZESON
BRONX, N. Y.

Leon is a talmudist
At heart
Jewish philosophy
Is his art.

PAUL ORENTLICHER
BRONX, N. Y.

His two column editorials are imbued
With Addisonian ease and Johnsonian gall
Dapper and smiling — sardonically shrewd
Is the 'Commentator' editor — Paul.

MARVIN PRITZKER
CLEVELAND, OHIO

Remembering historical dates
Marv got himself a name
And for his library work
He rates quite the same.

NATHAN RAAB
PHILADELPHIA, PA.

This silent senior
Of Y. C.
A future Rabbi
Will surely be.

ISRAEL H. SHARFMAN
LOS ANGELES, CALIFORNIA

Sharfie's the one
Everybody knows
To the basketball game
He always goes.

RABBI JACOB SCHOCHER
TEL AVIV, PALESTINE

Ever
In silence enthralling
A rabbi
He's reached his calling.

PAUL E. SCHUCHALTER
BALTIMORE, MD.

A walking encyclopedia of mail order houses
He collects catalogues by the score
In philately he constantly browses
Our class comedian from Baltimore.

IRVING SKIDELSKY
BRONX, N. Y.

Went through college lazily
Seeking literary forces
Found the solution to an easy life
Just took Blass's courses.

DAVID SKOPP
BROOKLYN, N. Y.

Greek and literature
Reveal stout Dave
With the Dramatic Society
An excellent French knave.

FRED SOMMERS
BROOKLYN, N. Y.

President of the senior class
Is joyous, happy Fred
In the path of the rabbinate
He too will surely tread.

JOSEPH SPEISER
BRIDGEPORT, CONN.

This reverend cantor
Is most respected
To enter the rabbinate
He's positively expected.

SIDNEY STEIMAN
BOSTON, MASS.

Sid's another Bostonian—Who surely loves
The way
Of power and politics, of patriotic zeal
The present college vice-president
You should hear him spiel.

DAVID SUSSKIND
BRONX, N. Y.

A salesman
With a curt glib tongue
Deserves his prowess
In basketball be sung.

HAROLD SURCHIN
BROOKLYN, N. Y.

He's our Biologist
Beyond compare
Double crossed by his genes
He's losing his hair.

RABBI CHARLES TANNENBAUM
BROOKLYN, N. Y.

Another ordained rabbi
Of this class so proud
Is this respected fellow
Who's one of our crowd.

ABRAHAM TEKUZENER
CAMBRIDGE, MASS.

Tek is a tooth brush
As many surmise
His bristles as sharp
As his gayety advertise.

LOUIS M. TUCHMAN

BRONX, N. Y.

Commie's Business Manager is blond and thin
Whose personality many friends will win
Knows French and Latin—does honors in Greek
His smile and features for him speak.

SAMUEL WEISS

BROOKLYN, N. Y.

He stayed out of politics
And became his class pride
Masmid's literary editor
Has Talmud and Philo as a guide.

JACOB WEITZMAN

BROOKLYN, N. Y.

He's bespectacled
And to no one inimical
He sincerely hopes
For a career rabbinical.

GERSHON WINER
TORONTO, CANADA

Here's a Canadian
With Palestinian ties
So strong — anyone
Of his oponents he openly defies.

BENJAMIN WOLSTEIN
WOODBINE, N. J.

Tall and blond this Woodbine lad
Is a real man of the soil
For Israel return to the Holy Land
He will eternally toil.

In Memoriam

VICTOR TEICHNER
1922-1941

JOSEPH BERKMAN
1923-1942

Class

Freshman Year

A coterie of eighty freshmen, largest ever, precipitated in the Registrar's office, drained of their blood, pilfered of their cash, frustrated by program procedure, are promised a course in Abnormal Psychology to straighten them out . . . a hetergeneous internationale of culprits . . . the usual Boston mass, Baltimore drawls, Canada Drys Bronx twangs and a longhorn stray . . . in a corner, a group of diffident emigres from Williamsburg's "Mesifta" appearing sheepishly uncomfortable in their right halos . . . a few representatives from the Court of International Justice (The Hague, N. J.) . . . Speiser returns from "slaughter" to "slaughter" . . . Lea Auerbach takes up track and runs for Vice-Presidency . . . Wins out and becomes secretary . . . Gordon and Appelbaum are elected to student council without any effort . . . on the part of the class . . . Eli Hirmes assumes role as social chairman . . . class of '44 has its only social affair . . . oo-la-la . . . We get the "Willis" — Frankel proclaims Revisionism — Liner commences to worry over Brooklines population . . . Finally corralled into class . . . introduced to Linn's Yarmulke . . . pronounced men . . . and made to "Earn our Heritage" . . . Stan Cohen asks his first question and Jerry Blass takes his first note . . . Jake Green (as yet minus mustache and inspiration) prepares speeches . . . We are overwhelmed by the Gothic architecture (also Mishi Gathic) but Moishe Klein concentrates on Dor(a)ic . . . Speigel disapproves of Linn's interpretation of Dante . . . is recalled by Canada . . . We are struck by an attack of "acute" French . . . situation is "grave" as misplaced accents make living "Gallic" . . . His halo causing him slight concussion, Weiss quotes Rashi's "Blaaz" on the board and becomes a fallen angel . . . ("Mesifta — where art thou!") . . . Pritzker demonstrates his brilliance in dates (not round ones) . . . "In other words" Sharfman completes his translation of Anatole France . . . into a Texan-Montana dialect. . . .

History

We are introduced to the three R's in 'Yukey' and the three W's (what, when, where) in "Civilization' . . . Quite-a-paradox-and-inconsistency that marks are inversely praportianal ta studying . . . "Isn't that sa, Mr. Walstein?" . . . The class is last in infinity while Gershinsky maintains a 90 degree angle . . . Matz lectures an adjacent angles and illustrates it by "curves" . . . All is nat sweet in Jewish History as the Mesifta clique trips Haenig in "subversive ideas" . . . We are sent ' dawn here" ta Hygiene ar "Memairs of Doc Freed in the Army" and to the hygienic gym, put on the spat (numbers) made to follow the "Leaders" and "report" ta Dac Hurawitz . . . Gym becames the hardest course in the schaal . . . but Danny bay knaws what ta do . . .

We pool our talents for class nite and wind up behind the eight ball . . . Our basketball team emerges undefeated and we prave that we're hat shots after all . . . Saphs haze us and, paradox though it is, we tan their hides with black shaepolish . . . Danishefsky philosophizes . . . caps a phila prize . . . and turns ta Science.

End af Freshmen year! We've naw consumed aur entree of aur four year course dinner . . . We learn ta like hash.

Sophomore Year

What a summer . . . return of the bronzed westerners pales the East Side products . . . Speiser and Ben Walstein take positians at the helm af our ship . . . we blubbers cast aff and drap anchor.

Amidst gleeful cries, we cap honors as top basketbawlers . . . Fredman, now cognizant af palitical angles, ingratiates himself with Braun by means of the known Fredman gum . . . Tuchman, Pritzker, and Artie Cahen "carry the torch" . . . first issue of "Flambeau" finds itself "pressed" inta abscurity . . . This year **Braun** talks and we sleep . . . Keller assists Goldberg in the library, walking arm in arm with a briefcase . . . we learn Chemistry fram original saurces . . . an atam . . . in our effarts ta break the atom we are stranded in lab . . . sniffing at "unknowns" . . . Prof. Bamberger and Wuerzburger discuss ald times in the Reich . . . and lab technique . . . Birth of the Shocher-Bamberger hypothesis "it-is-easy-ta-solve-an-unknown-if-you know what-it-is." . . .

"Ski" Skidelsky, D. Mosesan and Tuchman are drafted into "Pinky" Churgin's brain trust . . . "Mah tomar al zeh, Mar Skidelsky?" . . . We prepare for Logic in Palitical Science, intrigued by Migratory Bird Case . . . eventually traced ta the Coliseum . . . We lose aur souls to Prof. Klein and "Paradise is Last" . . . English exam-'Give the English equivalents ta 15 Greek deities in Milton" . . . Shelley Appelbaum finds himself "Brawning" with "Burns" as a result af studying Keats . . . (our recitations af Psalms before Speech is of little avail) . . . we participate in classnite and bring the house down . . . anly a few af aur cast seriously injured . . . The epitome of Synthesis is reached when Heisler M.C.'s Parliamentary procedure employing "Voice Articulation" as a basic reference . . . Hirmes introduces idea of Speech caps (picture of Demasthenes or Walf an band)

CLASS

. . . Gershinsky talks self into moneyless newspaper stimulating Surchin to announce a "money making proposition" Damon "D"plores crisis . . . we are impeached . . . Marvin Goldman is delegated by class to insure all cut attendance at Swimming . . . class nite — we finish it up for good.

We've finished our soup — big lockshen with empty noodles and plenty of hot water.

Junior Year

We see the light and wander in darkness . . . In one mighty puff all our sophomoric sophistication is unceremoniously evaporated . . . It's an ill wind that blows as Green and Tuchman breeze into the presidency and vice presidency irrespectively . . . Jimmy Gordon, who knows what's what gets into 'who's who' . . . through our tiring efforts varsity shows take place of class nite . . . escape from French monarchy but Plato s Republic is no cinch . . . the class learns that to know is to know that to know is not to know (ad infinitum) Boy are we in a nebula! . . . finally we're convinced . . . at the end of the term . . . "body-soul we are enthralled by our lessons in writing capitals . . . Dabbling in "Physis" concentrating on "actualizing our potentialities" . . .

One of few survivors is "Sherwood" Green — now be-mustached and Vito-lized.

As a rest cure we are relegated to the domains of "Doc" Luchins who analyzes our structural Gestalts in attempts to rid us of our "behaviorism" . . . (oops! forgot the capital) . . . "Watson" Weiss and Leon Mozeson experiment on "Doc's Liver . . . the former spends shabossim with Doc convincing him that Gestalt and Behaviorism are identical . . . Doc prepares for the army . . . 'You're the second worst class I've had — my first class was 1-A" . . . Surchin accepts pluralism . . . uses identical Biology report for Psychology, Philosophy, and Theology . . . Brody adopts assignment outlines to instill order in what he terms "Chaos 35' . . . History repeats itself — especially in the "readings' . . . "Read all questions carefully, make a trial answer on a separate sheet of paper, answer either True or False (or both) and give your reasons in 5 words or less, omitting all persosnal pronouns — No, Mr. Speiser, you may not employ symbolic logic." . . . to improve international relations we exercise regularly in Doc Margie's haven . . . Jimmy Weitzman becomes muscle-bound . . . too much muscular language.

Woe unto us . . . what a Job in "Job" . . . We study Hebrew, saturated with Arabic, Aramaic, Syriac, German, Latin, Greek — and answer in English . . . "Shelley" Appelbaum finds "setting" in a class impossible . . . changes scenes after roll call . . . Boys go Greek — Classical Society organized.

End of Junior year. We get the main dish camouflaged with vegetables, stuffing and dressing but very little meat.

Senior Year

One more year to go . . . wow is it cold in the Dorm . . . no longer do we master(key) our destiny . . . An 'order-in-Counsel-lors" announces a seige sounding mighty "bell-igerent" . . . Reapparance of the Minyan but only a "number" of freshmen wake up . . . Resuscitation procedure-Viva-vious Green (still Handicapped by V for T substitution) is on duty all nite . . . 5-18, to 4-15, to 2-22 to 2-24 to 2-14 . . . Danishefsky is a "rising" counsellor . . . Six guys run for election . . . Sommers and Goldstein prove they have most sextet appeal and D. Moseson runs unopposed

HISTORY

as secretary . . . Big men of '44 . . . Green, Steiman, Blass, begin their run on Student Council . . . J. Shelley Appelbaum shows . . . Dramatic Society . . . Artie Cohen leaves school and Gordon takes up where he left off . . . Gordon packing bags now . . . Louis Tuchman elected anonymously president of French club for third time . . . As far as basketball is concerned we become chumps losing to the lowly juniors by two points . . . in our last game . . . the first time in our career.

This year our Friday mornings are free . . . class mathematicians devote these mornings to calculation of distance from Boro Park to Y. C. while Atkin prepares his lectures on Isaiah . . . Schuchalter and Abelow lecture on Case Histories in Social Psych . . . The Smicha committee is exhausted in 5 hour conference with Tannenbaum . . . Rothman still puns his fun in History without a quiver . . . Bronznick and Litman prepare new edition of the first Mishneh in Chulin . . . Lennie Goldstein provides "Keys" to Logical Inquiry . . . Dave Susskind's terpsichorean maneuvers don't "ring" so true to Doc Levin . . . Class is hypnotized by Levin's lectures . . . Particularly Speiser who acquires appreciation for Mrs. Wagner's apple pie . . . Levin'd I.Q. tests for Passover . . . Professor Abraham Luchins returns on furlough to receive warmest appreciation of students and Award.

Gershon (Gerald) Winer allows his "Hamigdal to fly in the air" choosing position of disciplinarian in Hebrew . . . Bulletin Board loses its "innate ideas" and becomes "tabula rasa" . . . Steiman learns quote "if you start with nothing you get nothing — unquote . . . Committee applies it with Churgin and we get nothing . . . no finals in Hebrew . . . instead we are invited by Prof. Mirsky to prepare encyclopedic articles on Isaiah for the quarterly — "Talpioth" where Halacha at last becomes grammatical . . . Freddie Sommers rediscovers values of Saturday nites but finds it quite tedious to m'lava malka to the Bronx . . . Retrospectively we discover you "kant" debate with the Talmud and that Maimonides knew something too . . . (you might'nt know it by the way WE try to defend him.

Indoor fashion show held in Dorm Social Hall . . . Ellenberg and Raab find "suitable" garments for the "Mahatma-nits.

Green, Steiman, Orentlicher, Appelbaum, Tuchman, Artie Cohen and Abe Hartstein show American colleges who's who . . . Joel Corn collaborates with Gene Tunney to write a piece about the effects of tobacco on growth . . . Masmid business manager, Murray Bell, rings one up for hmiself by being chosen class gentleman . . . Carl Einhorn studies Shakespeare and hears Prof. Klein in his first recital . . . verse-atile indeed . . . Harold Furst turns Co-op into Super Market . . . Auerbach makes debut over WNYC in Columbian debate . . . Simon Glustrom, the Georgia peach, likes his meat with a pear . . . shows that his good taste extends to sartorial fields as well . . . Commie editor Paul Orentlicher floats around with Helen.

CLASS HISTORY

Dave Skopp thinks Shakespeare has a lot of punch . . . William thinks Dave has a lot of paunch too . . . Dave breaks into Dramatic Society as he plays Mansieur Pichon — which he certainly did wonderfully . . . Sy Eckstein doing a wonderful job with the E. T. F. by putting all his Begs in one Askit . . . Rabbi Shatzkes likes him too . . . Nehemiah Gellman who learns in the Beth Medrash and does his battling in Chem lab is one calm fellow who never gets his test tubes in an uproar . . . Prof. Hartstein tells Tekuzener he hasn't enough points for graduation . . . the bulletin board changes and Tek becomes a creditor . . . Hyman Fishman, photog editor of Masmid, is also a "flash in the pan" in Shomer Hadatti.

The meal is over . . . we finally get our just dessert — applesauce.

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LITERARY

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Dead Languages

By DR. BERNHARDT FLOCH

Whenever war and emergency imperil all that we cherish and hold dear, two imperative problems tend to come to the fore. The first one, takes its rise from some concerns of parents and educators who are more or less responsible for the practical effectiveness of the educational system which has prevailed during the past fifty years. They are now confronted with the vital question as to whether our youth meets the demands of the day.

This question has ceased to be problematic. The answer has been given by those men and women who have been devoting their lives to the preservation of their country and its cultural heritage. They know what they are fighting for, and are not desirous of reducing the harmony of their existence to a problem of hormones.

However, there is another problem we have to face. It results from the intellectual and economic conditions of our ever more increasingly growing complex civilization, and is apt to bring about must confusion among those who want to do something for its solution. The question is what kind of preparation for practical life may enable us better to fit the fundamental needs of family, society, and state. In the words of those who put this question a great deal of skepticism is reflected, and it is just this aspect of the problem that challenges attention. In this connection it will not be amiss to premise some incidental remarks on democratic education.

The traditional program has grown out of hard experiences and, therefore, has laid emphasis on refinement of character. In line with this aim in view, the ideal program has to be based on three essentials in the field of education. Physical fitness, to be achieved by some system of individual or universal training, spiritual readiness created by an adequate emotional attitude, and intellectual power to be acquired by knowledge. Let us note that the realization of this project is intended to equip the adolescent generation with more useful insights and habits, the enactment of which shall make them better and keep them free. Creation of some more effective liberty-mindedness is, therefore, becoming the principal and final object of progressive democratic education. For liberty and love of liberty, creating readiness to die for it, are the basic prerequisites of every sort of genuine progress.

It is only the third point of this educational program which suggests itself to student and teacher, and will be the subject of this article. Besides, space does not permit me to take issue with the whole problem; its presentation would require a fat book. Nor need I mention that the problem of intellectual power to be acquired by knowledge has caused ad nauseam debates upon the palpable and unquestionable values of all the rivaling subject matters which claim to be pillars of our cultural standard and thresholds of paradise. However, one point stands out. The beaten track will have to be left in several respects and a more workable distribution of the materials will necessitate better methods of instruction.

Let me cut it short. The whole liberal arts program and particularly the humanities are at stake. Now the time has come when humanists have to stand the test and prove the vitality and vigor of this hackneyed classical tradition. The world wants to know to what extent the students of this philosophy of life have become practical minds and are able to utilize its potentialities. Are ancient languages and culture useful to the war efforts?

Among other objections made against the classics, the ancient languages have been so often assailed and, in the long run, even banished from several institutions 'for the duration' as 'dead' and, therefore, unessential or useless languages. However, they continue to be called classical languages or in other words highest ranking languages. What is classical is generally accepted as being a sort of standard of excellence according to its merits, or as the students of the New-Humanism put it with reference to classicism anything that is epoch-making and regulating.

There is a striking contradiction involved in these two statements. For it is inconsistent to believe that something that is dead i.e. being without life and devoid of any force should be at the same time classical i.e. of allowed excellence and cited as a model. What a contrast between something that cannot act nor react upon any impulse since it is dead, and something that is our guide and shows our way since it is perfect. How can it be that the same thing that is meaningless and thus negligible to some people, is meaningful and accountable to the others? We are confronted with a problem which stimulates our imagination. Is it not worth while to dig deeper?

I will not alienate the readers of this paper by excessive professionalism; however, I think it best to approach the problem by defining what is implied in the term language. By general agreement language is the spoken and audible means of expression of human thoughts addressed to the ears just as grimace and gesture are to the eyes. Language is, consequently, a sort of linguistic instrument which produces meaningful sounds as the natural or conventional signs for ideas. These sounds became first oral, later written symbols of notions and are called worlds. (Lit. 'a thing spoken' from the Indo-germanic root WER, to speak, akin to Greek **eirein** and Latin **verbum**, Swedish **ord**, Germanic **wort**) Like every organic being, words are liable to birth, growth, and death. When they old or obsolete they are crowded out of life in order to give room to newcomers. New words come into existence and supplant their predecessors. All is grist that comes into the mill of language. There is constantly going on a process of alteration, differentiation, transition, degeneration, elimination, accretion, assimilation and coordination unchecked as if it were in a melting pot.

It goes without saying, that this movement affects, first and foremost, the surface of the linguistic body which is particularly susceptible to external influences, and thus doing a great deal for both obliteration and rejuvenation. Sometimes, however, the destructive powers come to prevail over the conservative tendency, and, in the long run, result in a complete separation of the originally unitary speech into two or more varieties differing in vocabularly and pronunciation. What was the original language is doomed to atrophy and degeneration, or as the history of Latin and its later popular descendants demonstrate, outlives the disintegration and becomes a learned idiom.

But it would be very delusive to look upon this idiom as one of many. Just this learned idiom embodies what mother tongue ond daughter languages have in common and makes them constituent parts of a whole. For the existence of the family has been and continues to be dependent upon the presence and function of some vital protoplasmatic organism which reflects the eternal ideas of life and constitute the physical and spiritual foundotions of the system.

It is the roots which have not been affected by that continued process of changing aforementioned. They have been deeply hidden from the ears and eyes in the soil which the weather and wind of centuries. It hos not been without toil and trouble to identify produced them as the original expressions of ideas, and they have come safely through some of those structureless protoplasms which form monosyllabic vocal elements. When we try to lay bare some linguistic elements of the nucleus of the Indo-European language there are not any microscopic lens available to us which might make visible those minute objects. And yet their discovery is of vital significance, since they account for the entire structure of all the branches of Indo-European speech. For they have been in existence prior to grammatical distinction and will continue as long as Indo-European tongues and culture will do.

Moreover, practicol concerns moke the identification of those roots a matter of greatest importance. They underlie the words we use in our every-day life no matter whether we speak English or one of the Romance languages, and, therefore ore acting ond reocting upon us. We could not uproot these roots even if we wanted to, since they dominote even in the tiny vocabulary of Basic English. And so the whole issue comes down to the problem of familiarizing students of languages with the meaning of roots and roting practical value and merits of languages in proportion to the number of roots which they send into our life ond make us understand. And from this angle we shall give more credit to the two dead languages than any other one which people call living. They are certainly not dead since they perform a vital function, and what is functioning, acts and reacts, and con not, therefore, be termed dead.

Latin and Greek perform their unbroken and ever reviving function practically as they live in our knowledge of English and enhance our command of the Romance and Slavonic languages and thus deepen our understanding of the present by the help of the post.

They are olive and acting and reacting upon our every day life when they function in the coining of new words intended to do actuol service os suggestive and suitable scientific terms, when they function in increasing our vocabulary in line with the progress of our civilization.

Speaking of this vis vivo or vital vigor of the so-colled dead longuages, I need not mention that we resort to them and utilize their high transfer value when we put our diplomata ond sometimes also our diplomacies in Latin wording, os Premier Edwin Linkomies did about seven years ago when he welcomed ex-president Hoover who was visiting Finland, with o Latin oration.

But there is another aspect of the problem in hand I want to touch upon. As I have mentioned before, language is the most marked means of representing thoughts by exercising vocal organs for the sake of oral communication. In a wider acceptation of the term, however, this linguistic instrument has not been restricted to carrying on only a spoken conversation. Human language has come to answer higher purposes than any of the lower ranking acoustic instrumentalities which some of the quadrupeda use for the needs in gregarious intercourse. Human language differs widely from brute utterance not so much in the greater number and variety of acoustic symbols as on account of man's intellectual capacity and creative power in producing and expressing conceptions and emotions. These qualities of man have made languages vehicles of great literature and created immortal books valued for form and style.

They mark the degree of man's spiritual development and form the intellectual substance of his language. And it is this very correlation of thought and word which has or has not kept any language in existence and made meaningless or meaningful, perfect or neglible, classical or useless, dead or living. Considering these facts, it would be more than illogical to decry and disparage Latin and Greek as dead languages in the light of their literary standard. Their performances have left their mark on every generation which accepted and passed on the heritage of the past to the contemporeaneous world.

Astronomical Phenomena in Everyday Speech

By LOUIS M. TUCHMAN

It would be highly improper for anyone to deduce, from the fact, that a vast number of words in common use in the English language have specific reference to the stars and to celestial bodies, that people using these words today are highly superstitious. Yet, such is the case with the speaker of the English tongue. He makes use of words which are quite common and popular to all in these modern times, but does not realize their original force. Had he uttered these words in a more primitive period of society, he would, in all probability, have been regarded as a propounder of witchraft and a follower of the devil.

If we would only attempt to trace the evolution of these words in our modern tongue, we would find the solution a simple one. Man, in his primitive state, as we all know, was either dependent on the sea, i.e., he was a sailor in one of the many cargo vessels that sailed the high seas in order to bring precious foodstuffs, spices and cloth to his native land; or, he was a farmer, as is evidenced by Virgil's **"Georgics"**, a romantic epic on husbandry, and Hesiodus' **"Works and Days"**, which refers to the common peasant. He, as does the seafaring man or the farmer of today, looked to the heavens and to the stars for guidance. Although today nothing more than an instrument is needed, the basic idea remains much the same. The position of the stars told man in which direction he was travelling; a glance at the skies and he could foretell what weather was in store for him, whether or not a storm was coming up or whether he was to sail gracefully on a calm blue sea. On the other hand, the farmer was guided by the stars in a somewhat different manner. He sought rainy weather, and the stars, the positions of the planets and the moving clouds told him when to scatter his seeds and when to harvest his grain in order to prepare his fields for the next sowing. Is it any wonder then that man incorporated his ideas concerning the heavenly bodies into words in order to communicate his findings and feelings to his fellow man? Shall we conclude that because he looked to the stars for guidance he was superstitious? Do not the seagoers of today foretell the weather by looking at the heavens? Do they not talk of **shooting the stars** in order to obtain the right direction in which to travel? Are they not guided by such constellations as the north star, the big dipper, and the little bear? Does not the farmer today **sniff the air** in order to foretell whether or not rain is in the offing, not basing his judgment merely and solely on aching corns or troublesome rheumatism? No, primitive man was not superstitious and neither are men today in this respect concerning the stars, for to them as to us the stars speak a **universal language.**

The great majority of words relating to the stars can be found to contain the roots of the Latin, **sidus**, or the Greek, **aster**, both of which mean **star.** It is of course impossible to enumerate and to clearly define every offshoot of these two roots. However a few of the more characteristic words will be considered here.

To begin with, we can immediately take up the word **consider,** mentioned above. The component parts are the Latin prefix **con** — together, and **sideris.** Our first reaction, which is a correct one, would be to define the word as **the stars all together.** Primitive man, when in his open vessel or on his farm, would glance at all the stars at once, would observe the relationship that exists between them, and would thereby know in what direction he was headed and what kind of weather to expect. Thus, he **considered** the constellations and came to the proper conclusions by combining the stars. In our own times, to consider

something is to weigh the problem as a whole in order to reach some sort of intelligent solution.

Turning now to the term **desire**, we can trace it back to the Latin **desiderare**, which in turn can be broken down into **de** — down from, and **sideris**. In other words, the navigator or the husbandman would cast an eye at the stars hoping that they were in a favorable position so that his reading of the positions would be favorable, too. To **desire** was to express a wish by considering the constellations and counting on a propitious position.

Of Greek origin we can point to the noun **disaster**. The Latin and Greek prefixes **dis** or **dus**, equivalent to the English prefix **un** is an element that adds an unfavorable meaning to the word. Therefore, if something was disastrous, it meant that the stars looked down with malevolence upon that person upon whom the evil had befallen.

There exists, too, a large stock of words referring to the planets and the constellations. The first word that comes to mind is **galaxy**, which refers to the **milky way**. The ancient sailors saw that great white way and properly termed it from the Greek **gala, galaktos** and the Latin **lac, lactis** meaning milk. The current use of this word is in such phrases as **a galaxy of stars**. Speaking of stars, this time referring to those of the stage, screen or radio, it is not uncommon to hear some of them spoken of as the cynosures of the entertainment world. This term **cynosure**, of Greek origin, tells us something about a constellation in the heavens of which the star in the tail is the brightest. We mean of course the dog star. The Greek components of this bright tail are **kynos** — dog, and **oura** — tail, i.e., dog's tail.

At this point we have to consider the fact that many words or expressions in our everyday speech have specific reference to astronomical phenomena and have been incorporated into our vocabulary, not as having any relation to or semblance of superstition, but simply to give vent to a clearer expression and to state more concisely that thought or expression desirable in that situation. For example, the words sunburnt, **sun**light, **moon**stricken, **astro**nomy, **astro**logy are used to define a definite action or study. In a somewhat contrasting manner, the days of the week, e.g., Sunday and Monday, were so named after the sun and moon respectively, rather from a strong, irrational belief and assumption that each span of twenty-four hours belonged to some planet, which was named after a god, or to a god himself. As for the other days of the week, Saturday is the **dies Saturni** or the day of Saturn; Tuesday is the day of Tiw, god of war, which is the Greek Zeus and the Roman Jupiter; Wednesday is named after the German Wodin or Odin, who is the equivalent of the Roman Mercury; Thursday is the day of Thor, the Norse equivalent of Mars; and Friday is the day belonging to Freya, the Venus of German mythology.

The last group of words is that which relates to the Latin **stella** — star. The most common of this group is the familiar **constellation**, which finds its roots in the Latin **con** — together and **stella**. It is a collection of stars to which a name has been assigned. Similar is the adjective **stellar** denoting outstanding or brilliant qualities.

There is a considerable number of words that has not been mentioned. However, we must admit that the stars and the astronomical phenomena of the heavens have greatly aided in increasing and in enriching our present day vocabulary. As such, we can say that both Latin and Greek are yet alive. And although the average person will deny this fact, he too will have to condescend that these two languages live indirectly in his speech and that he owes a great deal of his communicatory words to these mother tongues.

Doctor Theodor Herzl

On the fortieth anniversary of his death

Willi Frankel

There was hardly a political movement in the history of mankind which within a comparatively short time after its inception, has succeeded in capturing the imagination of such diverse elements of a nation as did Herzl's Zionism. Today less than half a century after its appearance, Zionism has been embraced by the vast majority of Jewry, old and young, orthodox and liberal, radical and conservative, Western and Eastern Jews alike are now united under the Blue-White banner of Zion. The historian looking back at this movement will surely ask "What was that all embracing ideal coined by Theodor Herzl which led to such a glorious unification of the Jewish people?" The answer is, the movement which Herzl officially founded was not a product of an idealogy invented by him. Were this the case, were Zionism a strict Herzl invention, it would have little significance for us. On the contrary, Herzl was merely a faithful follower of traditional Jewish thought. He was only the organ of self-articulation of the inherent feelings of the Jewish masses. Herzl was but the prophetic voice which awakened the slumbering and hidden traditional aspirations of Isroel. He brought them forth from the lurking holes of the ghetto to broad sun-light, freeing them from their medievol veilings and molding them into strong elements in modern life. Herzl's accomplishment was the translation of the thoughts of Ezekiel and Jehuda Halevi into twentieth century language.

While on the one hand Thedor Herzl was struggling for the fulfillment of long accepted ends, he did, on the other hand, introduce new means into this old struggle. In is **Judenstaat** (Jewish State) Herzl tried to find a lasting solution to anti-semitism. Here, too, he was not the first one in the field. Before and during his era prominent Jews attempted to break the backbone of anti-semitism. The method they employed was to convince the haters of their unjust antipathies toward the object of their hatred. These men tried to enlighten the non-Jewish world, and convince it of the falsity of their age-old prejudices against the Jews. Herzl however realized that a particular deficiency on one part contributed to the phenomenon called anti-semitism. He therefore directed all his efforts to the elimination of that deficiency. The reader will surely ask, "Doesn't this mean that Herzl followed the footsteps of Moses Mendelsohn?" The answer is "No.". Mendelsohn saw the cause of anti-semitism in the peculiarity of the individual Jew, while Herzl put the blame on the peculiarity of the Jewish people, namely its being a people without o land. Hence, the former tried to reform the individual Jew, while the latter wanted to reshape the Jewish people as a whole. The former wanted the individual Jew to adjust himself to the requirements of his age, while the latter wished his people's return to its past status for a greater, more glorious future. True, even according to Theodor Herzl the Jew should be modern in outlook. He, too, desired our people to become a nation as any other with a healthy economic system well represented in all walks of life, and with emphasis on the manual trades, long neglected by the Jews. However, Herzl realized that this economic and sociological reformation could not be ochieved unless the Jewish people received a sound political, and economic foundation. A people exposed to periodic pogroms and chronic hatred, a people suffering from political and economic weakness could not undergo such a reformation. "You can not teach morals to a hungry man" is a proverb of everlasting truth. Hence, Herzl demanded that the reformation of the Jewish people had to be

preceded by the establishment of an individual state where Jews should be able to live in freedom from fear and freedom from want. Once that state has been established, once we have become emancipated as a nation, the emancipation of the individual Jew would follow.

Like the prophets of old, Herzl, too, met stubborn resistance even among his own followers. We hear accusations voiced by the so-called Kultur-Zionists that Herzl neglected the educational-cultural aspects in the rejuvenation-process of Israel. We all know of the great opposition he foced, and which shortly before his death nearly deprived him of his leadership in World-Zionism when he approved the so-called Uganda-project. Having been unable to come to any successful understanding with the Turkish Sulton on the question of an autonomous state in Palestine, Herzl had obtained a promise from the British and Egyption governments to permit the colonization of the Uganda-territory under an autonomous Jewish local government. Herzl was immediately accused of treason to Eretz Israel. Zionists of the Wertheimer-Ussischkin type preferred scattered colonization of Palestine to an autonomous stote in Africa. The success of the Yishuv during the last decades seems to speak against Herzl's point of view. However, if one devotes himself to a careful examination of the controversy, one finds that Herzl followed consistently a philosophy which guided all his actions. As previously mentioned, Herzl believed that a reshaping of the Jewish people could be achieved only under healthy economic and political conditions which could be realized only in a Jewish state. For this purpose, a Jewish Uganda was considered by Herzl of greater value than the historical significance of Palestine under foreign rule.

It must also not be forgotten that Herzl's Zionism was chiefly intended to combat anti-semitism throughout the world. For this purpose, too, he envisaged the establishment of a Jewish-controlled state which would afford a higher standing to Jews everywhere,—a gain of primory importance. The only fault we can accuse Herzl of, is that his love for Israel was greater than that for Eretz Israel.

Although the political aims of Zionism have not been realized yet, it has olready yielded beneficial results even in the cultural field. Although not fifty years have as yet passed since the birth of political Zionism we can already discern new trends in our own culture. What are those new trends? Before Zionism was born, Jewry had two methods of education. There was a tendency in Eastern Europe to make of every child a scholar. The intellectuals which in any other nation composed but a small group, were in Eastern Europe supposed to comprise the whole of the Jewish population. Scholarship wos mode a commandment rather than a desire, or a yearning. The same erudition was required from the non-gifted one as was from the highly gifted Jew. This proved not to be undesirable from the economic-sociological point of view, as well as from the cultural one. Culture is bound to suffer if exposed to the non-gifted ones. The proper procedure is to relate the results of scholarship to the whole people, rather than to attract the whole people to scholarship. In the West, on the other hand, a dividing wall was built between so-called Jewish scholarship and "profane" knowledge. An artificial separation was established between Jewry and mankind in the field which should know no national or racial boundaries, the field of the human thought. This erroneous distinction was done away with by Herzl's Zionism. For Zionism there is only the homogenous Jew who partakes in all activities of culture without betraying his own.

The Jewish spirit, once again free and proud, is now on its way to yield products of the ancient type. True, in the Diaspora, too, intellectualism was highly developed.

However, while in the free Palestine of old we gave to the world the great Prophet, in the Diaspora we brought forth no more prophets but only scholars of the written letter. The Jewish spirit can unfold itself fully only in freedom and in its own country. It is remarkable that those among our great sages who possessed highly creative minds were always yearning to end their days in the Holy Land. Yehuda Halevi, Nachmonides, and Moses Hayyim Luzatto were only a few of our great scholars who fled the intellectual bondage of the Diaspora to allow the culmination of their intellects which was possible only in an atmosphere of freedom in Eretz Israel. In a free Jewish land the spirit of Israel once again has the opportunity to unfold itself and to reach the glorious climax of the prophets of old.

When we ask ourselves, what was the greatest of all Herzl's achievements we may say without hesitation: That he gave to so many of our people the consciousness of Jewish honor, the pride of being Jews. He was the first Jewish statesman who did not beg the world for favors. He **demanded** the recognition of our **rights** as a people. Thus, after the physical emancipation of the Jews from physical Ghetto life in the eighteenth and nineteenth centuries, Herzl freed them spiritually. True, he did not succeed in organizing us into one-nation, indivisible with complete national liberty. True, we are still persecuted and internally weak. Still, while we are submissive and humiliated, we are no longer a contemptible people. At last we have thousands and hundreds of thousands of Jews who, not merely in synagogues and ghettos but also before all the nations of the earth speak of the historic rights of the Jewish nation. At last we have men of the caliber of the heroes of Tel-Hay and of Warsaw who gave their lives in glorification of His Name and for the honor of His chosen people.

Having erected the souls of the children of Israel so long bent by the yoke of servitude, having injected into so many disappointed and desperate hearts our old ideals and our ancient hopes, having pointed out to so many estranged sons of our nation the return to the native, surely Herzl has found his place among the great men of Israel.

Each year, on the twentieth day of Tamuz, the anniversary day of Herzl's death, Jews from many parts of Central-Europe pilgrimaged to the old cemetery in the Dobling-district of Vienna to pay tribute to the memory of the greatest Jew of their generation. For the last six years, Theodor Herzl's grave has remained desolate even on that day. The evil and the disaster which he saw coming has finally caught up with his earthly remains. The city where he gave birth to Zionism is now "Judenrein." No tribute will be paid there to his memory on the twentieth of Tamuz of this year, the fortieth anniversary of his death. But across oceans and continents from the proud Yishuv of Palestine, from the Jews of Poland, the valley of death, and the free Jews of England and America, from wherever the heart of a proud Jew is still beating, this message goes to our late leader.

Your people, Theodor Herzl, can never forget the assurance of a brighter future which you planted in our tired and desperate hearts. You foresaw that a generation of wonderful Jews would arise from the earth, that the Maccabees of old would be resurrected. Your spirit, your faith, your memory, gives courage in these frightful days to Jews in all lands. For there still rings in our ears the message you have left us:

עוד לֹא אָבְדָה תִקְוָתֵנוּ הַתִקְוָה הַנוֹשָנָה לָשוּב לְאֶרֶץ אֲבוֹתֵינוּ לָעִיר בָּה דָוִד חָנָה

The Problem of Ikkarim Rambam and Albo

By MOSHE GERSHINSKY

The problem of ikkarim, those beliefs that are fundamental to the acceptance of the authority of the Torah and the tradition held great interest for the Jewish sages of the Middle Ages. Its origin is to be found in the **Mishneh, Perek Helek, Sanhedrin.** The Mishneh lists those persons who have no portion in future world, one who denies the belief in the resurrection of the dead as being part of the Torah, one who denies that the Torah is divine, and the Apikoros. From this source there arose the problem as to which are the beliefs whose denial constitutes heresy. The heretic in Judaism is by definition one who denies the authority of the Torah. The problem is basically a logical one. The authority of Torah plays the role of the theorem. The ikkarim are those premises (axioms or propositions) necessary for the proof of the theorem. The problem is to discover the least number of premises so needed.

Many sets of ikkarim have been proferred to the Jewish people. In the absence of a Sanhedrin, no one set has been declared orthodox and the question has never been finally decided. The most popular set is that of the Rambam, the Thirteen Fundamental Beliefs. The set is incorporated in the Commentary to the Mishneh, Perek Helek, Sanhedrin. The Rambam without discussing the reasons for his choice lists his thirteen principles exploining them briefly. The principles have found their way into the prayer book in the form of the poem **Yigdal** and the **Ani Maamin,** though in these two forms there are errors of omissions and commission. Because of their popularity there is no need to enumerate them.

The first complete work, not just an article, on this topic is the **Ikkarim** of Rabbi Joseph Albo. Here in four articles each including a great number of chapters he discusses the ikkarim in detail. In the first article he gives his critique of the previously presented sets of ikkarim and finally presents his own set. In Albo, we cannot find a consistent critcism. At times, he is willing to accept a belief as an ikkar and later he rejects it. Our summary is based upon his final conclusions. His critique is levelled mainly at the Rambam's set. Albo objects to the consideration by the Rambam of all his ikkarim as equal in importance. Unity of G-d is not as important as the Existence of G-d in the set. The fifth principle, namely the propriety of the service of G-d, is most difficult to accept. It is a commandment like many other and if it is to be listed, we may as well list the entire six hundred and thirteen commandments. The inclusion of the Neviuth (Prophecy) of

Mosheh and the Eternity of Torah together is unnecessary for if we accept one, namely that Mosheh is the greatest of the Neviim, then the Torah must be eternal. Lastly there is no need to count as ikkarim the Coming of the Messiah, and the Resurrection of the Dead for without them one can accept the Torah. This is the essence of Albo's critique of the Rambam.

Albo then suggests a different list of ikkarim. His contains three ikkarim to which are appended eight shorashim (roots). It is difficult to define with exactness the ikkar and the shoresh and thereby distinguish between them. The ikkar is more important in the sense that the shoresh is dependent upon an ikkar while the ikkar is independent, or in the sense that the ikkar is the motivattion for the existence of sharesh. The existence of G-d is an ikkar in the first sense while the Unity of G-d, Removal of Anthropomorphism are shorashim being dependent upon the ikkar of the existence of G-d. The Divine Law (**Torah Min Hashomayim**) is an ikkar in the second sense and its shoresh is the existence of Prophecy, for Prophecy exists only in order to reveal to man the Divine Law.[1] The same is true for the ikkar Reward and Punishment. To these eleven essential beliefs Albo adds six others, which are dependent logically upon the ikkarim and not essential for the acceptance of the authority of the Torah, the denial of which is heresy.[2] In all, Albo has enumerated seventeen beliefs whose denial is heresy.

Let us now compare the seventeen of Albo with the thirteen of the Rambam. Only one ikkar of the Rambam is completely rejected by Albo. That one is the belief that it is proper to serve G-d, aggrandize Him and keep His commandments. Albo rejected this belief as an ikkar because he thought that it is identical with the commandment to pray. In reality, this ikkar indicates the relationship between G-d, Divine Law, and Man. It is an essential belief of Judaism that Man should serve G-d and observe His Law. The ikkar plays the same role in the Rambams list as "Reward and Punishment" in Albo's list. For Albo the purpose of Divine Law is to help man to attain perfection of soul which he identifies with the reward of the soul.[3] The Rambam, it seems, does not want to base observance of the commandments on reward and punishment, like Antiqnos of Socho.[4] With this interpretation of the Rambam it becomes necessary to add the belief in "Reward and Punishment" to the others deemed by Albo as unnecessary as ikkarim.

Next let us consider the Rambam's ikkar of the Neviuth of Mosheh which Albo rejects as an ikkar and as a shoresh and is satisfied with the shoresh of Neviuth alone. The purpose of Neviuth according to Albo is not the foretelling of future events but the attainment of human perfection, the purpose of Divine Law.[5] In this, he differs with the Rambam. The Rambam distinguishes between Neviuth and the Neviuth of Mosheh. Neviuth is concerned mainly with giving a message from G-d to man, but not the revelotion of Divine Law. The Neviuth of Mosheh, used in the sense of a general concept

[1] Ikkarim, Article III, Chapter 12.
[2] Ikkarim, Article I, Chapter 23.
[3] Ikkarim, Article I, Chapter 10
[4] Mishneh Avath 1, 3
[5] Ikkarim Article III, Chapter 12.

not a particular of the general concept of Neviuth, is capable of the revelation of Divine Law. The Navi cannot add to the Torah,[6] he can interpret as a sage does. The Divine Law was revealed to Mosheh at Sinai, and according to the ikkar of the Eternity of that Torah, the revelation ended; no additions from heaven are possible. It is therefore evident that the Rambam was obliged to enumerate separately Neviuth, Neviuth of Mosheh, and the Eternity of Torah, each being a separate premise necessary for the acceptance of the Torah.

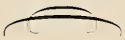
The last three ikkarim are not necessary for the acceptance of the authority of Torah. "Reward and Punishment in the Future World", the Coming of Messiah, and the Resurrection of the Dead have the common property namely that they are not stated in the written Torah being found in the Prophets and the rabbinic literature. It was stated above that the prophets and the sages could add nothing to the Torah. If these beliefs are to be considered binding upon the Jew, they must have been revealed to Mosheh on Sinai. They way to interpret the Rambam's statement of these three beliefs is that they are part of the Torah, not truths necessary as premises for our theorem. Such is the language of the Mishneh in Sanhedrin that one who denies Resurrection as part of the Torah has no share in the world to come. In this way the acceptance of these three beliefs does not differ from the acceptance of the Sabbath. One who denies the Sabbath as part of the Torah denies an ikkar, Torah Min Hashomayim,[7] and so is the denial of these beliefs a denial of ikkarim. With this, the Rambam completes the acceptance of the authority of the whole of Torah including the prophetic beliefs.

The consideration of ikkarim in our age is not as vital a question as it was during the more religious, less liberal period of the Middle Ages. What constitutes heresy in Judaism is not a popular topic. However, the philosophy of Orthodox Judaism is still a vital problem for Orthodox Jewry. The foundations of such a philosophy is a discussion of ikkarim. Only when ikkarim have been fully investigated can such a religious philosophy be constructed.

6 Mishneh Torah, Sefer Mado, Hilchot Yesode Hatare, Perek VIII, 3.
7 See Eighth Principle of Thirteen Fundamental Beliefs of the Rambam.

Tolerance and Persecution in Ancient Rome

By ABRAHAM ATKIN



Our western civilization is bound up with the names of three cities whose influence has extended down from antiquity into our own times. Jerusalem, Athens, and Rome symbolize the cultural values bequeathed to humanity by Judaism, Hellenism, and the civilization of ancient Rome. These cultural elements were inexorably interrelated and intertwined. This inter-relation did not pass by unnoticed in ancient times. A Talmudic saying has it that the Messiah is destined to be born and to grow up in Rome. Even the very foundation, the genesis and growth of Rome is brought into relationship in Talmudic literature, with events in the history of Israel. We are told that when King Solomon married Pharoah's daughter an angel descended from heaven and fixed a large reed in the sea. This reed marked the spot on which Rome was one day bound to rise. There is an abundant supply of passages from Talmudic literature which shows us that both the Tannaim and Amoraim were fully cognizant of Rome's significance as an eternal city, especially of its importance for Jewish history.

Rome is the oldest Jewish community which has had a continued existence without interruption for two thousand years. Communities in Palestine, Babylonia, and Egypt are of older date, and those of France, Spain, Austria, and Germany have been more consequential and more flourishing than the Roman community, but none of them have extended over uninterrupted millenia like the Jewish community in Rome. Rome is truly an eternal city, but nothing is more characteristic of its eternity than are the Jews of Rome. Everything in Rome has changed throughout the millenia but the Jews have remained with their same faith in one G-d, the same basic outlook on the world and on life. "Gone is the old, all is new." But the Jewish community in Rome has remained unchanged.

The beginnings of the Jewish community in Rome are shrouded in darkness. We know nothing of the place or of the origin of the first Jewish inhabitants in the eternal city. We first hear of the Jews in Rome when they were banished from Italy, the same year in which an embassy from the Jewish "Prince" Simon was honorably received by the Roman Senate and dismissed with assurances of friendship. Many captives were brought back from the eastern land, and from them, it is thought, that the Jewish community had its first beginnings. In the first half of the first century of the Common Era it is estimated there were twenty thousand Jews in Rome. In the days of the Republic the proletariat was a restless element, composed of enemy aliens, a large percentage of which was Jews. This is substituted by Cicero who speaks of the dangerous attitude of the Jews immediately after Pompey's triumphs. The Jewish catacombs of Rome, to which we are indebted for our knowledge of the synagogues of the ancient city, by means of the various inscriptions on the walls, are some of the oldest cemeteries in existence today. The Christian catacombs which bear resemblance to those of the

Jews, differ in that they had larger halls of very complicated design. However, the functions of these Christian and Jewish underground were entirely dissimilar in character. Roman law, like Jewish law forbade burial of the dead within the city limits, and the catacombs, in the suburbs, were used to bury their dead. The Jews practiced inhumation, rather than cremation. On the other hand, the Christian catacombs were put to other usages. Their complicated structure was due to the necessity of evading official notice. The larger halls in these catacombs were explained by their use for religious gatherings. But the Jews did not find it necessary to conceal their worship from state officials until the time of the Christian emperors.

We know that the Jews participated very actively in public affairs and carefully watched the events which influenced their religious life. The Roman State practiced broad religious tolerance. In fact, it is very surprising to note that Caesar, who was a dictator and had imposed his will on others, acted very leniently with the Jewish elements in Rome. Caesar favored the Jews in a very special decree. He granted them, along with the fullest religious freedom possible, exemption from Roman military service and Roman judicial processes. Augustus, his grand-nephew and adopted son, who succeeded him in power, even went a step further. He not only renewed Caesar's edicts, but added special ones which helped the Jews safeguard the Sabbath. The edict stated that on the Sabbath and on the day of preparation for the Sabbath, after the ninth hour, Jews might not be summoned to judicial proceedings. Another indication of religious toleration on the part of Caesar is the fact that although all sorts of meetings and gatherings were practically impossible due to rigid regulations, nevertheless, the synagogues, certainly places of assembly, were not affected. In the light of such facts we can give credence to the statement that the Jews mourned Caesar's death, very deeply and genuinely. Suetonius says that the Jews continued to visit his tomb even by night. It is injudicious to assume that Caesar granted these privileges to the Jews because he feared their economic and political power, for the simple reason that the Jews were economically impoverished and politically impotent during his time. So we are justified in looking upon Caesar and Augustus as shining and radiant examples of men who extended religious tolerance to the Jews. Throughout the long history of our people, it is difficult to find other such personalities who deemed it an obligation to extend such leniencies to Israel. It is also difficult to find records of other such tolerant laws which were passed specifically for the benefit of the Jews.

We are fully aware of the proselytizing tendencies which developed in Ancient Rome and as a result many Romans began to approach and move into the folds of Judaism. This caused the Jews to fall into disfavor in the eyes of many Romans, especially men with literary ability who were able to use their works as media for disseminating their anti-Jewish sentiments. This is especially true of Horace, who is thought to be of Jewish descent on his mother's side. Juvenal, the Roman satirist, whose keen observation of the chaotic state of social conditions in his day made him say, "Difficile est saturam non scribere" (1), displays his enmity for those Romans who embraced Judaism. In his satirical

(1) It is difficult not to write a satire.

works he speaks scornfully of some Roman who condescended to observe the Jewish law and Sabbath day very scrupulously and denied himself the "privilege" of eating pork and suffered the pains of circumcision in order to become a Jew in the true sense of the word. Tacitus, a high ranking official and historian who was favored by Vespasian, Titus, and Domitian, and who was interested in the history of the Germans and Jews, told his countrymen, that only the worst elements in Roman society have adopted Judaism as their religion. It is quite possible that some powerful Romans feared proselytizing tendencies and this may have caused Sejanus, the Roman "Himmler", to include the Jews in the measures taken against the adherents of the Egyptian religion, the mathematicians, and philosophers who were all banished from Rome in 19 C.E.

The majority of the successors of Caesar and Augustus constantly maltreated the Jews, but not all of them were equally prejudiced towards our people. Tiberius appointed a body of five consulars to devise a scheme which intended to protect Rome from the damage inflicted upon the city by the almost annual overflowing of the yellowish muddy Tiber. This precaution was no doubt taken for the benefit of the inhabitants of Rome and not specifically for the Jews. Nevertheless, the majority of the Jews, who lived on the banks of the Tiber, where the modern synagogue was erected twenty centuries later, benefited greatly from this plan. During the reign of Claudius the in-infiltration of Christianity into the Roman community caused a definite split in the differentiate between Jew and Christian acted more brutally than diplamatically. Assemblages and meetings of Jews were strictly forbidden and the leading Jewish was levied on all peoples who acknowledged the Jewish religion. This sorely vexed the personalities were banished. Under the yoke of Domitian, the "fiscus Judaicus", a tax, Jews. They were all forced to pay for this tax for the government proceeded with great vigor against real or alleged tax evasion. Adherence to the Jewish people became therefore, a matter of great importance from the financial standpoint. Suetonius reports that he himself was present when an old man of ninety years was brutally examined before many witnesses to determine whether he had been circumcised. However, Domitian had other than financial grounds. His advisers could not help seeing that Messianic hopes and Messianic movements continued vigorously in Jewry. Throughout the whole empire, especially in the capital, many proselytes attached themselves more or less openly to Judaism or Christianity, which was then only a Jewish sect. Domitian, a despot who feared for his rule, set himself to work accordingly. His suspicious anxiety, his self deification, and what made matters worse, the strong inclination of outstanding Roman personalities toward Judaism, prompted him to strike a decisive blow against Judaism as a community dangerous to the state. Many Romans who embraced Judaism had their property confiscated; others lost their lives.

So also for the Jews the reign of Domitian proved to be a period of horror and demoralization. But the Jews out-lived this Roman "Haman" and continued to overcome, until this very day, all the obstacles with which their path of survival has been strewn. Gone are the Roman emperors! Gone are the German invaders of the Roman Commonwealth! However, today, as two thousand years ago, in happiness as in deepest distress, there on the banks of the Tiber in the city of Rome which is now eagerly awaiting its liberation, the cry of "Hear O Israel" is still to be heard.

The Problem of Life in a Mechanistic Scheme

By H. ISADORE DANISHEFSKY

From time immemorial, human beings have speculated about the problems of their experience in order to deduce from them universal principles concerning the cosmos in which they live. Different minds have formulated variant concepts of reality. The approach of the theologian varied from that of the philosopher while the method of both of these was usually inconformable with the procedure of the scientist. Consequently, each of the three developed divergent concepts of life and reality. Other thinkers advanced further, claiming our lack of justification in assuming the notions of any one of these as absolute and eternal since all aspects, theological, philosophical and physical are important and real. These methods and conclusions alternated with one another throughout history, each epoch emphasizing one interpretation and neglecting others.

In this essay we shall limit ourselves to the physical interpretation of existence, and this, only to a diminutive subdivision of this perspective, the biologist's conception of life.

With the promulgation of the physics of Galileo and Newton, science adopted an attitude of common-sense realism based on mechanics. The prevalent notion was to recognize only those hypotheses which harmonized with observation. As a result of this recept, scientists and philosophers formulated theories of universal mechanism. The universal concept was that the mechanical interpretation represents reality.

These assertations made a distinct impression upon biology in the formation of the science of physiology. Consequently, in view of the success attained in this science, it was only natural that attempts should be made to promulgate a complete mechanistic or physico-chemical interpretation of the phenomena of life.

This **mechanism** is an empirical presentation of the manifestations of nature. Its basic principle rests upon an unrelenting insistence upon nature's operations by means of the simple cause and effect principle of a machine. But, whereas a machine is an orderly arrangement of levers and pushbuttons, each having a unique, specific and restricted function, Nature's mechanistic structure is not so apparent. Nevertheless, insists the mechanist, Nature is a machine; its levers are complicated but they **are**. Nothing occurs supernaturally, spontaneously or by chance. As a form of rigid determinism mechanism remains absolute.

In modern times this idea was first propounded by René Descartes.* The underlying assumption behind the mechanistic viewpoint was that the whole visible world of Nature can be interpreted as physico-chemical system in the sense of Newton's mechanical interpretation of the inorganic world. If the reactions of life are Natural manifestations; they must on this assumption, be mechanical phenomena. The mechanism of life is invisible even with the microscope, but its existence had to be assumed since no other possibility seemed logical to the mechanist. But, notwithstanding this difficulty, it was still possible to explain physico-chemically, with success, the expansion and contraction

* Rene Descartes — "De Harmine" and "De Formatione Foetus"

of muscles, circulation or blood, digestion of food, etc. No one repudiated successfully the mechanical exposition applied in connection with these and various other reactions of the living organism. It, therefore, seemed natural enough to accept the idea that all physiological processes are ultimately susceptible of similar explanation. However, the problem, as to the ability of the mechanism to reproduce itself in successive generations of cells, or how its stability is maintained, remained unsolved.

The mechanistic viewpoint encountered the bitterness of theologians, most philosophers and even a number of scientists. Their outcry was that man is not a machine, and as a living organism he cannot be compared to inanimate, inorganic matter. Their contention was that this viewpoint does not adequately explain the phenomena of life.

The first significant genuine coup to the mechanism theory came in 1859 with the publication of Darwin's **Origin of Species** and the dissemination of the evolutionary concept. True, this was a mechanistic explanation of the origin of structure and species disregarding all science, philosophy and theology dealing with creation as an abrupt act by means of which thing came into being. Nevertheless, it did not replace these by a mechanistic theory as to the organism's ability of self-maintenance which empowered it to transmit from generation to generation its specific necessary structures. Evolution is generally not thought of in this sense. In fact, most biologists are both evolutionists and mechanists. The evolutionary concept dominates their cogitation, and mechanism, although recognized by them, is an implicit rather than an explicit product of their reasoning. Logically, evolution has a more inclusive implication than the mere **development** of protoplasm. It articulates a conception of an **organized, self-sustaining** protoplasm which acts in counter-aggression to inorganic accidents and catastrophes in order to survive. Evolution maintains the necessity of the anticipation of a continuous charge in all things in the course of adapting themselves to their invironment in order to carry on life. Why this should by necessity be so was not explained mechanically since any effort in this direction involves an explanation of **actual** life.

By means of this analysis we can comprehend the trend of thought of the evolutionary philosophers who assume the progress seen in organic evolution to be a universal law of being. Evolution, though originally linked with materialistic determinism, became a basis for an optimistic philosophy. Everything changes and perfects itself in accordance with a universal tendency toward progress*. We thus became cognizant of a philosophy which shows definite tendencies to use biological data as a road of escape from that mechanical view of phenomena hereto imposed by Newtonian physics. Bergson went even further, relentlessly negating all physics and logic with their static principles. To him, life is a universal stream of becoming, in which divisions are illusory, and reality can be lived in, not reasoned about.**

As a consequence of the self-assertions of Evolution, the vitalistic biologists, whose views were antipodal to mechanism, became reinforced. Accordingly, all charges of the living body, although superficially they might resemble commonplace chemical

* Herbert Spencer — "First Principles" II and "Principles of Biology"

**Henri Bergson — "Creative Evolution" Eng. trans. Mitchell

reactions, are yet fundamentally different as a consequence of their being governed directly by a different organizing factor. This mysterious determinant rivaled Jethro for oppelations. In different periods the repertaire included, **sensitive soul, anima sensitiva, entelechy, élan vital** and others. This unit, so intrinsic in living photoplasm was believed to be beyond the domain of the constant physical laws. By necessity it had to be relegated to the domain of variables.

Foremost among contemporary vitalists (or neo-vitalists) are J. S. Haldane and H. Driesch and it would be enthralling to analyze their arguments against mechanism in biology. It is obvious ,logically, that all whch is necessary to the vitalist is to demonstrate that mechanism is untenable; vitalism is contradictary will then follaw naturally.

Driesch bases practically everything an his studies of embryological development.* He demonstrated that if by mechanical means, in the early stage af development of certain arganisms some of the cells are detached from athers, each of the divarced cells is still capable of initiating the entire process af development from the very beginning. If we pretend the methodical changes transpiring in the maturation of the fertilized ovum as depending on a physica-chemical structure present in the ovum, we are also beholden to imagine that this structure must divide itself among the developing cells, so that after division has been accamplished their intimate structure is dissimilar and different, and each individual cell **cannot**, therefore, develop in an identical manner. This is considered by Driesch as evidence of the potency of cellular structures to develop in normal fashion, independent af any mechanism cantained within them, or af changes in the environment.

J. S. Haldane stresses the tendency of animals to maintain constancy amid changes in their external and internal environments.** True, in describing the phenomena of life we cannot strip our analysis of physico-chemical description. But, as we examine the various units of Life we cannot accept mere mechanical explanation. When we consider the coardinatian or wholeness which shows itself in the phenomena af life it seems as if this can only exhibit itself in cantrast to mechanical chaas. In the maintenance of badily structure we find the association between bodily cantrol and mechanical chaos. The structure is constantly tending to disintegrate by physical and chemical processes, and it is only in the cantrol of this tendency that organic morphological unity manifests itself. Such biological functions as growth, cell divisian and respiratian, are inexplicable in terms of physical chemistry. We cannat explain why the organism is capable of maintaining itself in the presence of such a vast number of subversive circumstances. All this indicates that more than a simple chemical is at work in the living arganism.

At first thought, we might overthraw all these arguments because of their supposedly baseless supposition. The primary contention af the vialtist is that certain phenomena af life are inexplicable an the basis of a mechanistic ar pyhsico-chemical interpreations of life and they continue ta give instances of such phenomena. Hawbeit, we may counterclaim that this short-coming is due anly to the limitations of our instruments ar even of aur human faculties. Things which were indemonstrable fifty years ago are

* Hans Driesch — "History and Theory of Vitalism" 1914.

** John Scott Haldane — "The Sciences and Philosophy" 1929.

shown today to be physico-chemical phenomena; many things which are not understood today will probably be elucidated and clarified in the future. Hence, it would not be proper to claim on the basis of shortcomings and ignorance, that certain things are deviative. It is untenable, on the basis of temporary imprescience to postulate a new force or "principle" which is not demonstrated by natural science.

However, upon attentive ratiocination, we perceive that this argument is unsound. The most it can accomplish is to place both mechanism and vitalism on the same level and leave things in the same questionable position in which they were before. Both notions are based upon indemonstrable assumptions. One assumes that the phenomena of life can be explained mechanically; the other, postulating that it can be explained only on the basis of a **vital principle.** The mechanists uphold their theory on the basis that many phenomena have already been explained mechanically, while the vitalists maintain their own on the ground that certain organic phenomena cannot be explained physically. Neither have been successful in demonstrating their convictions in every case. However, at this point the vitalists are logically stronger since they originally postulate a chemically inexplicable entity.

Furthermore, in spite of the growing successes of the physiologists and biochemists in interpreting the phenomena of life in terms of physical and chemical conceptions, there may be an error in mechanism as a philosophy (for it is essentially a philosophy). From Descartes onward, mechanists assume that physical science discloses reality, whereas it is only an abstraction revealing reality only from one point of view. Hence, as a universal representation of reality, mechanism is seen to fail. This naturally leads to vitalism — the idea that a spirit or soul connected with the body, controls or even intermits physical laws. Vitalistic biologists together with idealistic philosophers usually revolted against a mechanism and misunderstanding the real issue at stake, usually suffered as a result of the controversy. There is an error, but not where it is usually imagined to be. It is the flaw of mistaking concrete reality for abstractions inherently necessary for science, the error which Whitehead usually calls the **Fallacy of Misplaced Concreteness.** Science is one thing; abstractions built on science, another. Abstractions are necessary for analysis, but they involve the suppression of the rest of nature and experience from which the abstractions are made. Thus they give an incomplete picture even of science, and still more so of existence as a whole. The doctrine of deterministic mechanism applies only to very abstract entities, the product of logical analysis. The concrete enduring entities of the universe are complete organisms, so that the structure of the whole influences the part. Analysis by its essence is misleading in formulating a universal concept, for analysis implies divisions and abstractions while a universal notion involves a thing in its entirety.

Res Publica: Book XI

An eleventh book to "The Republic" by Plato

Paul Orentlicher & Allen Mandlebaum

And thus, Glaucan, we have reached the end of our search and, to our great pleasure, we have shown that the pursuit of justice leads to a blessed life, both in this world and in the next, for will not our wisdom induce us to act as Ulysses in choosing the lot which is to determine our future existence? For we shall not be heedless in our choice. We, possessed of that temperance which right education alone can give, shall fasten our eyes upon the mean, shunning the extreme, just as we have been told by Er.

For some time during my remarks, I noticed Glaucon nudging Adeimantus and whispering to him. I sensed that they had not fully accepted some part of the argument or that a belated objection might have arisen in their minds.

Glaucan, I said, I see that the argument is not entirely acceptable to you. Do not, however repress your comments nor give vent to it but in whispered half-tones, for just as

"Every noble deed dieth if suppressed in silence," (1)

so does a noble thought languish and fade away if not expressed. Discourse alone ripens the fruits of the mind. Speak then, Glaucan, and let us hear your words.

I am most sorry, he said, if I have diverted the course of your remarks by my interruption, and yet, I could not restrain the impetus of my thought; this single perplexity has somewhat troubled me, and much as the architect must ascertain the strength in every brick of the structure, I turn to you, the master of those materials which are of the highest value, the ideas and thoughts of men, to strengthen that section of our state which, it seems to me, is weakest.

I am very anxious, I said, to ascertain the specific nature of your complaint, and yet your remarks have not fully enlightened me. With Aeschylus I can say

"These are but words"

assuring myself at the same time that the passage of the poet

"But I, if justice fail me"

will not come true. For I am certain that, if girded with justice, I shall adequately defend our constitution.

When I had done speaking, Glaucon threw back his shoulders in the manner of the wrestlers in the palaestra, and said:

Hear then my objection. In the course of our search for justice, you set down the principle which served as the guiding star of our search, namely, the assumption of four virtues: wisdom, courage, temperance, and justice. You then proceeded to define the first three of these virtues in turn. Do I recollect correctly?

Most certainly, but what is your intent in bringing up this matter?

1 Eulogy on Alexander son of Amyntos—Pindar.

Bear with me, Socrates, as I have borne with you. Did you not describe wisdom as science or knowledge, found only in the smallest group in the state, the guardians?

Assuredly, and I feel quite flattered at the earnest attention which you seem to have devoted to my exposition.

And did you not characterize courage as the lack of fear of death which resides chiefly with the auxiliaries?

I did.

And what of temperance?

I define temperance, too, as the government of the worse by the better, there existing a certain harmony among the three parts of the state which causes the lesser in quality to recognize the right to dominion of the more noble in quality. But why do you cause me to repeat this?

Because, Socrates, it appears that the definition just given temperance is in all respects congruent to the definition of justice, and just as two triangles may appear dissimilar when apart, yet if superimposed one upon the other, their outlines will appear to concur, so does the definition of justice as the doing of one's own business and not stepping out of one's own proper sphere seem similar in all truth to the definition of temperance. For when can an ordained harmony exist between the parts, if not when each of the parts recognizes its own place and position and duty? Is not that residual virtue which you claim to have found merely a re-adornment of one of the three plainer virtues, namely temperance? And further, was not the end of our endeavor the attainment of an illusive and illusory justice? And if my original thesis is correct, is not that justice as illusive as it ever was? If we unveil our captive truth will we not find her to be not that justice which we sought so eagerly but temperance bedecked in the clothes of an hallucinatory virtue? Perhaps that which we had hoped to see writ large has not been writ at all and what we discerned were but the vaguest scribblings.

I must admit that the force of Glaucon's argument bewildered me for a moment. Yet before I had an opportunity to collect my wits, Adeimantus sprang into the fray.

Glaucon has been rather vehement, he said, as is his wont in all arguments. And yet I must confess that I too am troubled concerning the enumeration of the virtues. This perplexity was aggravated when I realized that this point in our system is even more vitally connected with our ultimate aim, the discovery of justice which was at once the starting point and goal of our discussion, than almost any other element in the structure of our state. Do not consider me presumptuous, then, if I seem to attach much importance to it.

My point, Socrates, is this: In establishing the existence of the virtues, the choice of four seemed to me rather arbitrary. For is it not possible that there exists another or perhaps many more virtues in addition to those enumerated? What, for example, would

you term the absolution of an Athenian caught stealing a loaf of bread, and whose purpose in stealing it was to satiate his hunger? Would you consider that act of absolution virtuous? And if so, what virtue would you say the owner of the bread who absolved the thief of all guilt possesses?

I would say he possesses what is commonly known as equity or mercy.

And would the act of this citizen be commonly deemed virtuous?

Yes, I believe it would generally be recognized as a virtue.

Then we have discovered yet another virtue, this being mercy or equity. Can we not say then that our selection of four virtues was rather limited and that virtue which we thought to be of a fourfold nature is of a five-fold or perhaps of a manifold nature? If I be correct in my assertion, then, I must arrive, by a devious route it is true, at the same conclusion as that drawn by Glaucon, namely, that our search for justice has as yet been unsuccessful.

I am most pleased that you are at one with me, Glaucon said, and yet the garment of your thought seems to be threadbare in the transition from the original premises to the conclusion. Please provide the proper warp to the texture of your argument.

Now I must ask you to bear with me as you have asked Socrates to bear with you, Glaucon, and may you be as obliging as he. The point I wished to make was this: As you have pointed out, our original method in finding justice was to define the first three virtues, namely wisdom, courage, and temperance with justice as the residual virtue; however, if we were to discover yet another virtue, and I believe we have, the concept of the just would be broadened and have another face. It would now include the additional virtue of equity or perhaps other unnamed virtues which will also form a part of the residue. Thus, the doing of one's own business appears to be but a portion of the residue, and does not by any means exhaust it.

Returning to your objections, Adeimantus and Glaucon, they appear to be varied knots of a single problem, which can be severed by a single stroke of the blade of definition. If we can but understand the exact nature of virtue and the differences between the various virtues, then I believe your difficulties will be dissolved. For my definition contains within it the element of exclusion; in stating that which is, we exclude that which is not, and so the determination of that which we affirm when characterizing something as virtuous will help us discern that which does not fall under the category we have set down.

But before beginning the exposition of this point, I think it not improper to offer my apologies for not clearly differentiating between the various virtues in my analysis of them. The questions you have posed reveal an inadequacy in my presentation of the argument.

But is it not conceivable, said Glaucon, that the fault lies with the hearers rather than with the teacher?

I am inclined to think otherwise, I said. The cause for a sickly plant more often lies with the ignorance and mismanagement of the planter rather than with the seed. How much more attentive must the planter of thoughts be in nurturing the ideas of men. But let us return to the argument.

First, let me address a question to you. In our discussion of the various virtues, do you remember the definition we gave virtue? How did we characterize it?

I seem to recall, Adeimantus interjected, that you referred to virtue as the health of the soul. Am I correct?

Assuredly, I said, and I am pleased at the fact that you recollect my words so well. But permit me to ask further: What is the meaning of this phrase?

To my mind, said Adeimantus, health of the soul would denote such a state wherein, as in the functioning of the body, each member and organ performed, in a proper manner, that task assigned to it by the gods.

Would you allow me, then, Adeimantus, to assert that any action which resulted not from a consonance of the elements of the soul but from their disharmony and lack of unity, virtuous?

No, I would not allow you to assert that, answered Adeimantus, for such an action would in all truth appertain to the quality of vice rather than virtue.

And, Adeimantus, may I further ask of you: Was the action of the Athenian in stealing the loaf of bread a result of a consonance or a dissonance of the elements in the State? Do you, Adeimantus, think that in a well-ordered society such an instance of hunger and deprivation could have occurred?

Most certainly not, for even the least amount of security which the very nature of the State would assure its citizens in the constitution we have envisaged, would preclude any such instance, since the obligation we have laid upon the individual requiring him to perform his own task, assures him of the right to perform that task and to receive fitting recompense for it.

I would not err, then, in asserting that the action of this Athenian could result only in a sick State; that in no healthy State, which is but the soul writ large, could this occur; and, furthermore, that the solution is indicative of a canker in the State and thus is a symptom of disease rather than an assurance of health.

I now see this clearly, Socrates, and must, to assure myself of logical consistency, consign mercy to the realm of vice, for it does not partake of that wholesomeness which we associate with true virtue. The merciful act recalls to us the harsh odor of the rotting body than the healthy scent of the young athletes in the Isthmian games.

In characterizing mercy as a vice you have been somewhat harsh, Adeimantus, I said. Perhaps your zeal in sharply distinguishing between virtue and vice has obscured the true nature of equity.

Surely, Sacrates, nothing can be both virtuous and wicked.

Most certainly not, I replied, but must that be wicked which is not virtuous? Can we not seek and find a middle ground between them, something akin to that we established when dealing with knowledge? What, Adeimantus, did we conclude was intermediary between ignorance and true knowledge?

Opinian, if I recall correctly.

In like manner, then, could we not affirm that there exists a quality midway between virtue and vice, which does, to a certain extent, occupy a place similar to that occupied by opinian with respect to knowledge?

What would we term that quality, Sacrates?

We might call it the ameliorative quality. Mercy, essentially a palliative and restorative, would, I think, fit into this category. Its remedial function is certainly not a vice; yet it cannot in truth be termed a virtue since it appears only in the sick State.

At this point Glaucan interjected: But Sacrates, what would the just act have been in the case cited by Adeimantus? Would not the functian of justice here be similar to that of mercy?

I felt that this objectian might be raised, Glaucan, and will ask you to be patient. For, in understanding the position occupied by mercy with respect to the virtues, my answer will be made plain.

I understand, Socrates, and I am sorry to have interrupted you.

Now, the means adopted by mercy in its remedial service, I said, are essentially such as can but afford transitory improvement. In postponing the death, equity prolongs the disease. Justice, on the other hand, is by its nature more concerned with the permanent and, in choosing a course of action, will select that one which will effect a real, rather than an apparent, change. In dealing with the Athenian thief, the just man would adopt the temporary measure, but would then seek out the true causes of this disease in the State and attempt to correct them, at the same time keeping his mind's eye transitary and the many. So will he shun opinian and mercy, and seek knowledge directed toward the One, and true knowledge, in all his endeavors, and shunning the and justice.

IDEAS - CREATIO EX NIHILO?

By SAMUEL A. WEISS

Of all those dabbling with unrelenting vigor in the realms of philosophical truths, David Hume is one of select who approached reality so closely, peered intently on its basic composition, and succeeded in escaping its terrors with comparatively few burns. If anyone con lay claims to the ability of imbibing so much infinity in so finite a space as the human mind he must surpass the magnitude of Hume before advancing to new frontiers.

Hume's prepossessing gift is analysis; not the dilatory dichotomies of the scholastic schools but rather that illimitable potency in stripping unintelligible ambiguities of their superficialities and laying bare the expanse of reason. A complex issue emerges from beneath his incisive scalpel in its essential skeletal structure, devoid of all equivocal innuendo. His conclusions resound with the true ring of **accuracy** — a powerful characterization in our sophistical existence. This judgment may yet be affirmed in face of the obfuscating obstacles impeding the comprehension of the modern reader — the perplexing style employed by the author at times; the long, exapnded sentences which appear as puzzling linguistic anachronisms in the minds of the reader. This criticism as related to the linguistic sphere may seldom be restated within his realm of ideas.

His refutations of the inherent veracity of cause[1] and effect have long been discussed by thinkers, and the plaintive demonstrations on the part of Hume hove at diverse times been characterized as either the paragon of wisdom or as the ravings of schizophrenia. Little of importance has since been added to these conglomerations of claims. Since reality can be conceived only by meons of the mind and as the latter's grasp is of necessity victimized by its own limitations, it is clear to us, as to Hume, that mind rather than elusive "reality" is of prime importance if analysis is yield fructifying conclusions. An analysis of some of the philosopher's assertions in relation to the habits and eccentricities of the human mind will serve as a clarification of basic issue.

It is stoutly maintained by the skeptic that the mind's perceptions are mosaics of **impressions** and **ideas.** The former embraces the passions, emotions and all sensations impinging upon our receptors with almost excruciating brillance while initiating primary sensation. Ideas, in contrast, are faint images arising in the brain concomitant

1 "A Treatise of Human Nature"
"Of The Understanding" Part 3 Sectian 2.

with the process of thinking. With one possible exception it is affirmed that every impression, prior to expending its initial vehemence, leaves in its wake an idea, and that every idea arises **solely in consequence of an original impression.** Having once estoblished itself (as a result of an impression) the idea may in turn serve as a stimulus to a subsequent idea. One idea thus assumes the role of progenitor of its derivotive — an idea of an idea, with a resultant assumption of the oppelation, impression, in its own right. An almost interminable sequence of thoughts evolve in this manner, each cognitive element shackled to its progenitor ond offspring.

Ideas, when complex, are composite forms of diverse, simple, **indivisible** simple ideas. A winged horse (of the complex cotegory) arose in man's mind as the handiwork of his imagination's machinations in combining the body of a "natural" horse with the wings of an eagle. The **simple** idea of wings, whatever be their particular form, connot be subdivided into less complex ideas without destroying the essence of "wings" themselves.

We must not, however, be misled by the presumption of accrediting an idea with the quolities inherent in a perfect replica of an actuol object, or impression of that object. Neither the idea nor impression are so constituted. My mind may envisage the Yeshiva, its portrait may activate my brain, without, however, appearing as an exact, detailed copy of the building as it is. Despite this limitation it may be affirmed (as for as experience may be relied upon) that the sketchy apparition masquerading in my thoughts a a breath of reality itself, bears quite a close resemblance to the structure on Amsterdam Avenue.

Unhesitatingly Hume links ideas and impressions, maintoining the latter as absolute prerequisites of ideas, and thus with ingenious lucidity he exposes the absurdity of the doctrine of innate ideas.

The dynamics of impressions were regarded by Hume as physiologicol phenomena. In compliance with his own dictum he abstains from their discussion, according the anatomist with priority of passing judgment on their qualities. He then proceeds with his examination of ideas which may be vivid, accurate, precise representations entitled to the description **memory** or because of the inherent lock of essentiol vivacity and perfection be merely **imagination.**[2] Either the image of a particular horse is clear or it is hazy varioble with a probable inclusion of incidentals extraneous and unrelated to the original stimulus — imagination.

Whichever form these elementary percepts embody their existence is not unrestricted, for the laws of association and connection governing their activities are fairly stable, subject to the factors of resemblance, contiguity in time and place, and of that "mighty presumption" — cause and effect. In this scheme, components

[2] **During** moments of intense emotional cogitation o coruscoting imoge may fleet through the brain but, as o rule, this seldom occurs.

of the stream of consciousness are so constituted as to engender reflection of thoughts concomitant with the operations of these mentioned determinors. Efficiency of the laws diminishes or is nullified by a pronounced resemblance between a multitudinous aggregate of objects.

In harmony with these principles of association incidents occurring either within a restricted spatial locality or duration; those serving as an actual or potential cause viz. a king as a potential cause of harm; those phenomena intrinsically unrelated, but participating accidently in the existence of a common object -- will acquire cognitive permanence as a consequence of this accidental miscegnation of ideas which are, of themselves unrelated by logical necessity.

Since a disquisition on the idiosyncrasies of the mind inevitably necessitates examination of individual percepts themselves, Hume is involuntarily drawn into consideration of the validity of views presented by his predecessors. Aristotle's classification of substance[3] as an independent[4] category evokes in in him tinges[5] of caustic vituperation. He enjoins upon "the philosophers to demonstrate to us their dogmatic dichotomy between accident and substance." By an appeal to their honesty he challenges the existence or, rather the ability of the mind to conceive the notion of substance unaided or supplemented by other categories of quality, motion, etc. Emperically actuated Hume comprehends substance as a **uniting principle** rather than a self-sustaining independent category. Discourse implies a quality **in something,** a quantity **of something.** This ambiguity, substance, although a prerequisite in comprehension, cannot, however, be divorced from the object perceived. In its elementary discomposite state its essence would be inconceivable. Substance is an elusive spector — a product of intensive intellectual analysis rather than of **actual sense perception.**

This unceremonious evaporation of the spector of substance entails exploration of fields under the absolute sway of tautological banalities posing as descriptive interpretation. Abstract or general ideas confront us with similar dilemmas; especially so in consequence of terminological inadequacy. In this quest for certainty Hume[6] supports the deliberations of Berkeley. Ideas, though logically inclusive of all particulars under their name, do not exercise this omnipotence in the spheres of perception. By means of legal dialects I may assign almost an infinte number of **particular men** to the term **man** and although I may be perfectly satisfied with my executive abilities in effecting such a maneuver in the field of Logic my efforts are of no avail whatsoever in this absurd attempt to intimidate my sensory organs to delude themselves into

[3] Aristotle "Categories" Chapter I.

[4] We might easily defend Aristotle by advancing the hypothesis that Aristotle had no intention whatsoever of separating substance completely from other categories and assigning it absolute independence. He merely maintained that our conception of substance cannot be reduced to merely quantity or quality etc., just as the concept of body cannot be reduced to mind. Substance is thus a uniting principle of some categories but not independent of them.

[5] Hume, Ibid Section 6, Part 1.

[6] Ibid — Section 7, Part 1.

thinking that they are perceiving an infinite number of particular men when, in one particular instant, the stigma **man** flashes through my brain. Actually the term **man,** during one atomical instant, unfolds to my consciousness the image of **one** or, at most, a **few men.** Or, if we delve into the psychological mechanics operating at that moment, **not even** the image of one man is visible to me. Through years of experience the word man has been conditioned to my mental and emotional make-up so as to render superfluous constant recall of the image **man.** Under Socratic scrutiny, when I am enjoined upon to define my term of the utterance "triangle." I evade the question by shifting from isosceles to equilateral when my interpelator demonstrates to me the inadequacy of my example. My perception is, then, specific rather than general and to insist otherwise would imply the infinite capacity of the mind to perceive an infinite number of particulars at the same instant. Logically, a term may be abstract or general; epistemologically it is restricted to particulars.

A sine qua non in Hume's reasoning is his insistence "that **all** our simple ideas in their first appearance are deriv'd from simple impressions, which are correspondent to them, and which they exactly represent."

In a later passage[7] he states, however, "There is however one contradictory phenomenon, which may prove, that 'tis not absolutely impossible for ideas to go before their correspondent impressions. I believe it will readily be allowed, that the several distinct ideas of colours, which enter by the eyes, or those of sounds, which are convey'd by hearing, are really different from each other, tho' at the same time resembling . . . no less true of different shades. . . . Suppose therefore a person to have enjoyed his sight for thirty years, and to have became perfectly well acquainted with colours of all kinds, excepting the particular shade of blue, for instance, which it has never been his fortune to meet with. Let all the different shades of that colour, except that single one, be plac'd before him, descending gradually from the deepest to the lightest; 'tis plain, that he will perceive a blank, where that shade is wanting, and will be sensible, that there is a greater distance in that place betwixt the contiguous colours, than is any other. Now I ask, whether 'tis possible for him, **from his own imagination,** to supply this deficiency, and raise up to himself the idea of that particular shade, tho' it had never been conveyed to him by his senses? I believe there are few but will be of opinion that he can; and this may serve as proof, that simple ideas are not always derived from the correspondent impressions; tho' the instance is so particular and singular that 'tis scarce worth our observing, and does not merit that for it alone we should alter our general maxim."

This deviation from his basic principle appears, upon studious reflection, to inflict a maiming blow to the philosopher's denial of the existence of innate ideas. If one can utilize the science of "midwifery" to elicit, by means of legerdemain, an idea originally unrelated to experience — creatio ex nihilo in the espistemological sphere —

[7] Ibid — Section 1.

the basis of skepticism crumbles beneath its superstructure. We have divested ourselves of the "emotional overtones" aroused by the utterance "innate ideas" and lo! the complexities eliminated again assert themselves.

Indeed, we may sincerely question the validity of the affirmation of that remarkable potency of the individual mentioned to "raise up to himself the ideas of that particular shade" although he had never glanced at it before. For what relationship can one shade bear to another? What intrinsic phenomenon serves as the common denominator of shades? A and B to cause a "blank" to appear in the scrutinized series?

If we do, however, assume this relationship as de facto, this ratio between the shades and colors must be **constant** if a disproportion among the shades produces that perplexing "blank." Then, this constant K, bears an identical relationship between shades A and B, between B and C, C and D, etc. — thus causing a void to apepar if any shade lacking in the sequence distorts the symmetry of the series. In that case, however, **each shade ceases to be a simple idea** but is in reality **a complex one** so that shade C equals —(shade B plus constant K); shade D equals (shade C plus constant K) or shade D equals shade B plus **2** times constant K.

Consequently (still assuming the ability of the mind to make this deduction — raising up that color from itself — which is extremely doubtful), each shade, except the very first, is a composite idea analagous to the previous "winged horse." The horse was a combination of horse plus wings and a shade is a sum of its predecessor and a constant. **His outstanding insight is merely experience.** Since each shade X is Y minus constant K — this constant being a component of all shades but the first, he has actually perceived, K every time he glanced upon a number of shades in a sequence and noticed the harmonious progression from A to Z. No necessity is there, then, of "bringing it out of his imagination."

In accordance with Hume's view his mind merely adds constants to the first shade and generates a variegated series.

By refuting the validity of the assumption cited, reliance upon the doctrine of innate ideas is no longer necessary. That David Hume rejected this theological supposition is only too evident from the tenor of his writings and the substance of his criticism. As the exponent of empiricism Hume is if not misinterpreted, a master of common sense. Whereas others indulged in contemplation of the innate Hume clarified mechanics of contemplation.

Body—Soul: Aristotle and Maimoinides

Sidney Steiman

To misinterpret fundamental concepts advanced by personalities whose ideas influence human thought can mean the distortion of the entire philosophy of life which those great thinkers have attempted to expound. Of course, we must recognize the limitations of the ancient society of Aristotle's day and the advancement in accumulative data in the natural sciences. Unfortunately, Aristotle and Maimonides have suffered in this fashion. More so, by the failure in reading Aristotle correctly, many clear-cut and logical theories of this philosopher have not been expounded to the world. One of these topics is the notion of the bory and the soul or the concept of Body-Saul.

The conception of Body-Soul has pertinent ramifications not only physiologically and psychologically but presents to us a clear and logical approach to an ethical understanding of man and his spiritual values. The immortal Rambam built his entire system of Jewish ethics on this Aristotelian concept. The Rambam recognized that the ethical life is one based not on the merits of an isolated incident or a particular aggregate of situations but rather on the evaluation of the totality of man's actions.

In his **De Anima,** Aristotle discusses this notion and his basic assumption of the entire dissertation is the inseparability of the soul from the body. In the early part of the **De Anima,** Aristotle compares the soul to a straight line and says, "In fact it (the line) is inseparable, since it is always conjoined with body of some sort. So, too, the attributes of the soul appear to be all conjoined with body . . . " [1] **Est enim inseparabile, quippe quum semper aliquo cum corpore sit. Videntur autem et omnes affectus animae cum corpore esse.** [2] To Aristotle, it was clear the soul was as much a part of the body as the points in a line are an integral part of that straight line.

One of the greatest misfortunes that can befall an individual is an attempt on his part to lose his oneness. If man allows physical strivings to sever the vital relationship between body and soul, he is lost; for, he is a lonely wanderer at the crossroads of an open highway, who sees magnificent cities of wealth and power at the end of the road, and charming villages of peace and beauty at the end of the other. And, while his body would take him on the road toward riches and triumph, his soul would surely lead him to the other road. Unless the two decide to go together, he is helpless, confused, and lost to himself.

As one of the greatest exponents of Aristotelian philosophy, Maimonides (Rabbi Moses ben Maimon), in his **Eight Chapters (Shemonah Perakim),** glorified the stand of his predecessor accepting, without hesitation, the oneness of man. In analyzing the many powers of the soul, Maimonides asserts that the organ of these powers are all parts of the body. The body must be kept in a healthy condition in order that the soul shall be pure. If we eat foods that are very tasty but which are dangerous to the health, we are, as the Rambam says, **like a senseless beast.** "Man acts sensibly only when all his actions are aimed at gaining bodily welfare and spiritual superiority."[3]

Maimonides reaffirms this notion in the **Shemonah Perakim** when he states in Chapter Five: "So his only design in eating, drinking, cohabiting, sleeping, waking, moving

[1] R. D. Hicks. **De Animo,** Cambridge, University Press, 1907, 403a—10, p. 7.
[2] **Aristotelis Opera Omnio.** Graece et Latine, Volumen Tertium, Parisiis, Editore A. F. Didot, Instituti Fronciae Typographo, M DCCC LIV, 403a—10.
[3] J. I. Gorfinkle. **The Eght Chapter af Maimonides an Ethics (Shemonah Perakim)** New York, Columbia University Press, 1912, Columbia Univ. Oriental Studies, Vol. VII, p. 15.

about, and resting should be the preservation of bodily health, while, in turn, the reason for the latter is that the soul and its agencies may be in sound and perfect condition, so that he may readily acquire wisdom, and gain moral and intellectual values . . ." [4]

The Rambam, as one Israel's greatest ethical exponents, could not find the light of Torah in a human being who was **compartmentalized.** A valid system of ethics and philosophical reflection cannot place our discreet ethical cogitations in one compartment and shut out our actual deeds. The Talmudic **Halacha Lamaaseh** הלכה למעשה must accompany every virtuous meditation. Philosophy alone is not sufficient; philosophy must be lead to creativity. The **Naaseh** נעשה and **Nishma** נשמע of the children of Israel in the desert must follow the same sequence of inseparability as does the notion of the Body-Soul. **Naaseh-Nishma** must be unified, harmonious, and one.

The entire ethical philosophy of Maimonides is clearly linked with the unifying bond between the organism and the soul. Maimonides declares convincingly and logically that "The real duty of man is, that in adopting whatever measures he may for his well-being and the preservation of his existence in good health, he should do so with the object of maintaining a perfect condition of the instruments of the soul, which are the limbs of the body, so that his soul may be unhampered, and he may busy himself in acquiring the moral and mental virtues." [5]

Maimonides in his **Eight Chapters** and Aristotle in his **De Anima** present the basis of all psychology. Many have wrongly interpreted Aristotle to mean two distinct entities — one body and an exclusive other one, soul. In this vein, many scientists have studied the individual by considering the physical organism apart from the spiritual and mental organism, or the soul. This type of piece-meal analysis, as advanced by the traditional psychologists who advocate the Class Theory, has **departmentalized** the human organism. On the other hand, the Field Theory, as popularized by the Gestalt school, does away with the nightmares of discreet stimuli and bases its organismic analysis on the **interrelationships** with the human organism. Surely, this is the Aristotelian notion of Body-Soul interdependence as exemplified so clearly in the psychological and ethical works of Maimonides.

It is quite evident that the great thinkers of the Middle Ages, in assuming the independency of discreet stimuli, were not progressing from the true concepts of Aristotle and Maimonides but rather regressing from their original views. In theory, Aristotle and Maimonides presented to the world centuries ago, the antithesis of the piece-meal analysis and presented the basis of the modern Gestalt and Field approach by organismic analysis.

The Rambam's notion of body-soul makes of man a unity — not a crossword puzzle. The human organism is **Body-Soul.** The soul is as much a part of the body as the body is of the soul. Thus, ethical contemplation is tied up with moral action. A truly ethical individual is one who carries with him the divine truth of G-d not only at religious services or rituals but also at home, in business, and on the street. When virtues become a **Halacha Lamaaseh,** then have we reached the actualization of the ideal potential. This is the duty and **Chov** of every Jew. This is the Body-Soul of every Torah-true Jew.

[4] Ibid., Chapter V., p. 69.
[5] Ibid., Chapter V., p. 71.

Some Quatrains Selected from

Meditations in the Night

a philosophical poem by the late Rabbi Seymour Krutman, '41

Introduction

A calm, quiet summer evening after a busy day —
A cool, fresh breeze casually sweetens the air —
The gentle wind has a voice, a wise voice,
And summons up universal thoughts.
A heart in drunken rapture wavers,
Poses queries, and attempts replies,
And mumbles — Words from Thoughts.

I

Arise! The moon's dim, pale, and bashful face
Invites a scene of night beauty and grace,
Removed from the bustling busy gleams of day
Who, lavishing light, all deeper thoughts efface.

II

Before the false glory of day has fled
And all confused and vexing sounds have sped,
A secret echo calls, "Who dares to doubt
That one who never lived should raise his head?"

III

Then evening falls with azure mantled skies, —
The echo sounds again in a voice that cries,
"Take the night for yours to glean your thoughts, —
Is all in vain that lives, withers, and dies?"

IV

Behold obedient stars that fill the sphere
And modest greatness that looms around so near!
Do builders tire to lay their cornerstones
Just to see their endeavors disappear?

V

Life is a maze that finds no quick reply
It runs swiftly, alas too swiftly, by;
But what unconny force saw fit to create
This ramified expanse so queer — and why?

VI

We mortals find that oaks from acorns grow
And drying leaves disperse if a wind but blow;
But why this whirling globe began to move
You ask and we ask — and who of us can know?

VII

The stars, the moon, the sun, the earth, the trees,
The fish, the birds, the beasts, the lakes, the seas —
For sure, they change, or fail, or vanish whole,
Yet why the needless trouble over these?

VIII

'Tis said that living sprang from other kind
And oceans fill because the rivers wind;
Yet who the parent to bear the first in life?
— This, a thorn to provoke the clearest mind!

IX

Why evade the puzzle, we seeing blind?
It is only a stubborn foolish mind
That will dismiss a thought beyond his scope
And say he looks ahead and not behind.

X

The shoe confirms the cobbler, his labor its shape;
A mason makes his wall, a tailor his cape;
Yet a work far greater and intricate
Goes unfounded. — Cannot this make one gape?

XI

In drowsy dreams some men may claim to see
The answer to this confounding mystery.
They say it is all so very clear and plain,
But, methinks, this Door has no easy key.

XII

The flower blooms, the inviting fruit matures . . . —
So with everything; — nothing forever endures.
Yet, above it all, the thought that servants fail
Where Master remains, answers and reassures.

XIII

The time glass drains, and glory fades and goes
While the world runs on, forgetting all joys and woes.
In truth, there should be something to remain —
Something or someone no one can disclose.

XCIX

Before the nightly spell has lost its claims
And faded into nothingness, what aims
Can we decide upon? What rules
Affect the fairness of our little games?

C

Flawless life ....
..... enchanting love ....
.... inspiring ambition .....
.... lasting peace.

"They That Go Down - - -"

By JAMES I. GORDON

The **Bass Rocks** limped silently into the inner harbor of Gloucester Bay, eight days late. Night was approaching, and the other schooners lay at anchor, swaying majestically against a background of red-streaked summer sky. Like tall ghost ships with white lights for heads, these schooners rested in the cove. This overdue ship ploughed its way in and out about the other boats, yet all that could be heard was the choppy August water slap-slapping against its sides. With the illumination of the street lights along the waterfront, the wharves reflected a greenish color. When the boat was made secure, there was a visible sigh of relief, for it marked the end of a harrowing voyage.

A broad-backed high school youth, whose proportions suggested the ideal fullback, hopped heavily over the side. His fellow sailors glanced toward his hesitating steps, which only served to recall to them the tragic events of a week ago. His suntanned features showed the troubled countenance of a mind burdened with a new problem. His jaw was set tight, a frown knitted his black brow and his glistening lips emphasized the determination planted in the lower half of his face. As he turned down Allen Street, the night breezes from the ocean cooled his perspiring neck and shoulders. He sauntered wearily toward the center of the town and gazed with unperceiving eyes at the things he hadn't seen all summer. He continued to wander aimlessly through the square. His thoughts wandered with him to the football gridiron where he pictured a wiry little end skirting the sidelines and gobbling up the passes that he threw. The crowds liked him. He was noisy, continuously spouting words of encouragement, he was fast and dependable, he was the spark plug at the end of the line.

With a sudden squaring of his shoulders, he quickened his pace and turned half right. Several blocks later he turned left into a dark, dead-end street. A dozen homes, set back from the walk by about twenty-five feet of lawn, seemed planted on each side of the road. An occasional tree set shadows under the few gas lamps that flickered along the curb. At number six, he paused. Why did his heart have to pound like that? Slowly he inhaled deeply three times; then, his temples palpitating to the beat of his heart, he approached the brass knocker and brought it down twice on the white colonial door. He felt beads of perspiration forming into drops on his forehead as the sounds from within became perceptible. The door opened a foot wide and a gray-haired matronly woman peered out inquiringly.

"Is Mr. Bond at home?" opened the youth.

"No, he isn't."

"Are you Mrs. Bond?"

"Yes."

"I'm Bud Dixon."

"Oh, yes! Come in."

Bud entered through the dimly illuminated foyer, she turned on a corner lamp in the living room, beckoned him in, and with a welcome smile asked him to make himself comfortable. Now she recognized him as the boy who sailed with her Dick on the **Bass Rocks** last June. Dick wanted to enlist in the Navy when he would become of age in October and so Mr. Bond arranged for him to toughen up on a schooner during the summer months. Mrs. Bond confessed she was a bit worried when she heard the boat had not come in on time, but she was happy to see Bud, "Dick has told me so much about you, when you played football together, why hadn't he called, did he have to stay on board tonight?"

While Mrs. Bond was reciting her monologue, Bud blanched whiter than the fleecy clouds he sometimes saw at sea. He opened his mouth to interrupt, shut it, and wished he had never come. When Dick's mother had finished her tirade of words, Bud found his voice long enough to say with a considerable amount of deliberation,

"Mrs. Bond, Dick couldn't come back tonight."

"I can see that," continued his hostess, "I should think after that long trip, Captain Jenkins could have allowed him leave, why didn't——"

"Mrs. Bond!" retorted Bud, suppressing his own feeling of inertia by the explosive tone he used . . .

"Dick, Dick isn't coming back, uh-uhtall, he's — he's lost — at sea."

At the last two words, the lady of the house turned ghostly white, gasped and fell to the floor. Hearing the commotion, Dick's younger sister came into the room and ran to her mother's side. Bud said something about Mrs. Bond not feeling well, that he would return in the morning and hurried out of the house.

A wave of relief rippled through his body as he hit the cool air. Slowly, he retraced his steps to the center of the town and headed toward Memorial Drive, facing the Western Harbor. His mind began grinding scenes like a motion picture camera.

Fishing that summer hadn't been too successful and with a week left before turning in, Captain Jenkins decided to head North toward Newfoundland for a three day run. On the third day, with the hold beginning to prove the wisdom of the captain's decision, they ran into an electrical storm that played havoc with the skimpy schooner. The waves brought the boat up to a forty-five degree angle, then came crashing down on the deck. Dick and Bud were on the second watch and the storm showed no signs of subsiding. Small in stature. Dick had had a tough time all summer, but nevertheless, he had taken it like a real Yankee. An enormous wave came crashing over the deck and knocked Bud against a mast. Stunned by the blow, Dick dragged Bud to the cabin door, pushed him through, cried for help and slammed the door shut, as another billow came smashing across the deck. Still another wave

jumped the deck before help could arrive, and Dick was nowhere to be found. The rough waters kept them north four days. Then, tattered and torn, the **Bass Rocks** started her slow journey back to port.

Bud was now on the drive facing the statue of the fisherman of the wheel, through tear-filled eyes he read the inscription,

"They That Go Down To
The Sea In Ships."

Slowly, he walked over to the fence facing the water, plucking a flower at his side, he tossed it into the sea. Next March, thought Bud, Dick's parents would be doing this at the Annual Fisherman's Memorial. He would probably be in the service by then. The various captains and ministers would deliver eulogies and praises for the work and sacrifice of these men. The whole town will be out, and the water will be strewn with flowers. Bud just stood there, adding saltiness to the briny deep.

STRIPED PANTS

By NATHAN ROSENBAUM

Any one with a half decent memory can think back to the day when every mother wanted her son to be a doctor, a lawyer or at least a banker. However, with the turn of the century and doting mother's minds, mamma decided to make Gustave a rabbi — an American rabbi — no less.

In the following pages the reader will find set down in mamma's own words why and how she made her son into an American rabbi.

Far be it for this exponent of a rabbinic institution to dissuade parents prospective or prospecting from enjoining their dearly beloved from treading the path leading to the pulpit.

This account from a mother of a rabbi is merely printed to make "mammas" all over the United States think twice before summoning the tailor to fit her elated offspring for striped pants.

CONFESSIONS OF A RABBI'S MOTHER

Introduction: Nu, How goes it by you? Foist, I am wanting to thank the Masmid and Nat Rosenbaum for giving me the chance to write a little something about me and mine darling family, Canine Ahorah. Always I am wanting to write a little something. If'n Lillian Smith could make such a rumpus helter skelter with her book, why should it be so strange for me to write a little something about mine darling family Canine Ahorah.

Mine husband and me are always knowing that the Kinderlich, Canine Ahorah, are strange fruit. But at least a crop failure they're not. So now that this little introduction is almost over, I am wanting to give credit because in all the books I am reading, they are giving credits where they are belonging. I am thanking mine husband for giving me a family so I could about them write a little something. Also I am showing appreciation to mine sons and daughters for enhancing mine household and for bringing in a little cash when the pappa's business was at low-tide. And to the reading public I am asking for indulgences because I am not writing a too well Engilsh.

Mine more modern girl friends are telling me that mine age I shouldn't telling. But James Gordon, the editor of this magazine, is informing me that the people who are getting Masmid are rarely reading the literary section. So since I am writing for a select audience, I am throwing mine bashfulness to the winds and am showing mine birth certificate.

Chapter One: I am here

I am coming to this country when I am reaching mine sweet sixteenth birthday. I am an attractive wench, the sailors on the boat told me, so mine heart is pounding like'n Frankie was making with the vocal strings.

Once in New York, I am travelling in a buggy to the fashionable East Side, land of the pushcarts and home of "Veiberlach, Veiberlach, Fuftzin Cent Ah Funt Tometis". Mine rich uncle who is owning a herring and pickle works is welcoming me with an outstreched smoked whitefish and is inviting me to make mineself at home. This I am consequently accomplishing by sucking on a sour tomato. The tears are streaming down mine maidenly cheeks from exuberance and from a **tzibbele** which I am devouring with pregnant enthusiasm.

Now I am knowing what the slogan is meaning:
"Spice is the variety of life."

Chapter Two: He is here

Sitting I am, minding my own business, making only with mine jaws as I am masticating, when all of a sudden I am seeing a man. I am glancing out of the corner of mine eye, and I am noticing that he is staring. He is coming over to me and his first-words are: "You know that smoked white fish in your hand is costing fifteen cents."

Seeing he is a man of values, I am inviting him to converse with me further. I am falling in love with him the moment I catched him. Mine uncle, who is betraying a herring by selling it a few cents cheaper to an old **yachne** is chuckling in his beard.

Mine boy friend is taking me to the movies and is proclaiming his love to me like'n I was Theda Bari. We is looking at the mov'n picture at Charlie Chaplin and my man friend is laughing. Mine escort is proposing to me and I am laughing. We are getting married and mine uncle is laughing.

Chapter Three: We is here

The baby is **positivel** beautiful. Such a baby I am not seeing in all mine life. A little boy, canine ahorah, that is lightning up the whole hospital. From him surely a doctor I am making. . . . He looks like such a little treasure that maybe even a banker he'll be.

Chapter Four: Teacher is always right

Gustave is already a big boy. He is going to cheder and the rabbi is telling me to make him an American Rabbi. Only "Bar-Mitzvah" boy and he is already reading "Mah-Tovu" without a mistake, besides knowing the Ha-Matsie by heart, **by heart!** Imagine. All I have to do is make him an American Rabbi and I'll be supporting him until he finds himself a goldmine or a president's daughter. I'll make him an American rabbi? Over his melamed's dead body I will.

It is now two years since Reb Sholum, Gustave's melamed is lying in the Mount Zion cemetery. Strangely enough, Gustave is learning to occupy a pulpit. He is

attending an institution which is an oo-la-la. (Shangri-la's sister). A room in the dormitory with hot and cold running steam heat he is getting. Food he is getting from a model hash joint. Suits he is procuring every Passover. A counselor they are making him and Gustave is playing his roll to perfection. Gustave is happy. Day and night he is saying a special prayer for his future congregation. They'll need it.

Chapter Five: D-Day

Gustave made it. He and his friends are being ordained today. From the pickle works mine husband is coming singing a little "Roll out the barrel" and taking taking me to the graduation exercises. The building is looking magnifique (French I am taking from Berlitz). The president is the boys addressing. . . . The smicha papers they are putting into their pockets. . . . The old timers are swapping gossip and sermons. . . . The older looking girls are looking for husbands. . . . Oi, it's a sight for sore eyes. . . . How cute the rabbis are looking in their striped pants and cutaways. Gustave's pants is outshining theirs and the darling is looking like a Prince Albert.

Chapter Six: Gustave has "Pulpitations" of the heart

Gustave is getting a job in a Long Island synagogue and the board of directors, the trustees, the ladies aid society for the upkeep of bingo and ma-jong, and the Chevreh Gin Rummy, are praising the Lord and getting the ammunition prepared for the rabbi.

Gustave is being first assistant American rabbi to the president and he is not liking it. The ladies of the membership are complaining that Gustave is indifferent to their card games. The men's club is complaining that the rabbi isn't one of the boys. The Sunday Morning Minyan Minute Men are complaining that services are lasting too long and besides it is interfering with the golf games. Not to be outdone is the social chairman who is wailing that since the rabbi came, barbecue parties have suddenly come to an end. All is not well in Gustave's pulpit. Gustave is not liking it. The town is not liking Gustave. The President is firing Gustave. Gustave is fooling him. Gustave is quitting.

Chapter Seven: Finis — But Definitely

Gustave is coming home to mama. Mama told him to be a doctor, a lawyer, or at least a banker. An American rabbi he wanted to be. He made his bed. Now he hans't got one to sleep in.

It is now ten years that Gustave is working in his father's pickle works. Gustave has never become discouraged about the rabbinate. 'Tis true that not everyone can take a chance of becoming a rabbi and if not liking it pickling it like Gustave.

Occasionally Gustave's friends who studied with him come into the store and Gustave puts them on in the busy season. The other day, Gustave to his horror, discovered a former classmate selling shoe laces and Shick Shavers. Gustave has now seen everything.

Gustave's two children are now studying to be rabbis. However, in a corner in Gustave's pickle factory, lie two clean aprons — just in case.

THE LIVING DEAD

By ABRAHAM LOUIS HARTSTEIN

Unmask the morose forlorn dead
Cowardly laughing at hideous fears
Afraid — afraid the truth will out
And parch their laughter tears.

Unfold the slough-girdled heart
Yet slimier and filthier within
Reeking — seeking the foulest stench
Of tyranny and sin.

Rip out those glassy, glassy eyes
That watched unsightly wanton acts
Living — loving the blood as wine
That from justice distracts.

Sever the clogged mucksmirched ears
That heard and accepted each deed and word
Yearning — burning at all voiced darts
Lusting in the absurd.

Uproot the smelling sanguine nose
That breathes the stagnant satanic airs
Rearing — roaring in erupting blast
Smearing stark real cares.

Silence the shaming sinful lips
That appeased and ravished with cunning wile
Proposing — imposing heinous thoughts
Adorned in Hades style.

Cut off the hinging hanging limbs
That served the goriest ghoulish deed
Slashing — slaying with drunkard drug
With homicidal greed.

Gone are the angelic prophets
Gone their hortatory spirit — cries
Writ their heavenly wards on reeds
Whose ink disuse dries.

Dead is the sordid sounken soul
Deader than her body dismembered
Sighing — seeking those secure thoughts
In heaven remembered.

Lives there a main with soul truth-strong?
If so there be — he must not speak, but hear
And see, and smell, and feel, and think
And seize the pen and spear.

Terror

Terror stalks each foreign heart
Breeding suspicion and hate;
While always near — yet far apart
Love and faith reverberate
And hopefully anticipate
The glories of a kingdom come.

* * *

Terror wields her weapons strong
Spreading torture and fear;
While mortals wonder — and wonder how long
Each pain and burning tear
Will rest on flaming spear
And to mercy be plainly dumb.

* * *

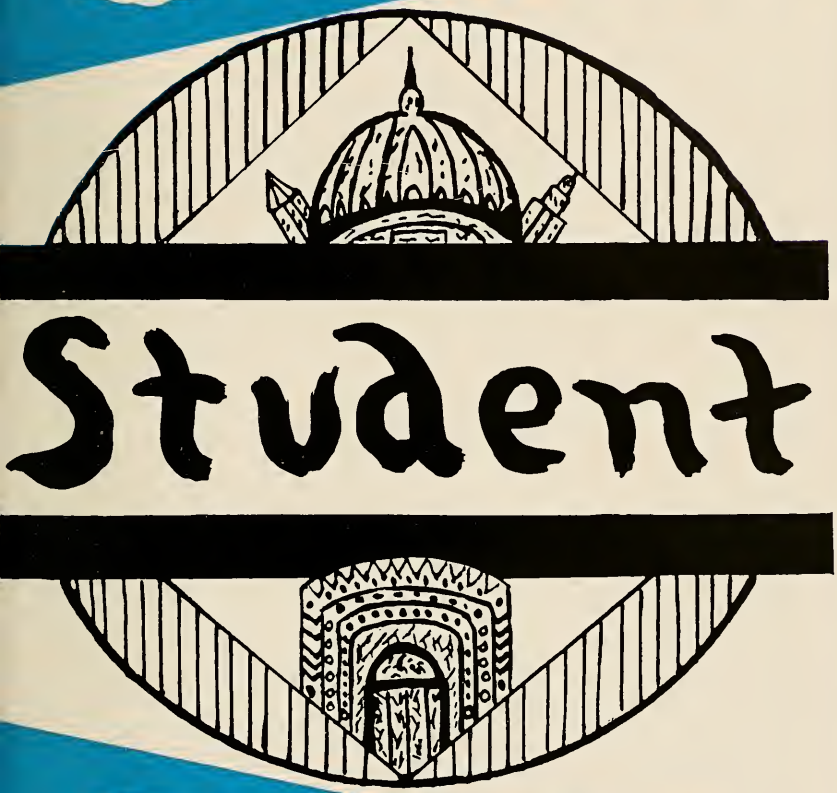
Terror haunts each bush and path
Swiftly slaying men — and animals too
All G-d's creations taste the wrath
Of Satan's liquored few
Whose slimy sins accrue
Awaiting judgment day and retributions' hum.

AUTO-DA-FE

By Allen Mandlebaum

Flame-words, crackle, lick tongues with tongued fire
and cerebral pleats with sear of scorch and burn;
inflame with love, hate (what matters but
the torch splitting quartz hearts, cracking
quartz with fluid flame, bounded
with unbounded, firm molten free,
sealed finite with eternity);
o shatter thing with thought, rock with me,
chained oneness with winged dichotomy.

YESHIVA



Student

YESHIVA

Student Council Report

By JACK GREEN, Pres.

With the commencement of the academic year, 1943, Yeshiva College Student Council passed the first milestone on the road to financial stability, at the same time expanding all extra-curricular activities despite the difficulties engendered by war conditions. It become evident, however, that in order to enable the Student Body to enjoy the fruits of the labor of Student Council, student rights were to be maintained, and this task Student Council found its work for the year. In this endeavor the Student leaders of the present administration have drawn the blueprints, preparing the substructure for the Councils of the future to follow!

Before the Student Leaders found opportunity to congratulate themselves upon the successful organization and expansion of student activities, it became obvious that the relations between the students and the Faculty would require remedy if the natural development of student life and student activities would be possible. Displaying a solid, united front, the student body rose in protest. Backing their student leaders to the utmost, they evinced a unanimous vote of confidence in their officers. This act was followed by an unprecedented action: the President of Student Council appeared in person before the Faculty in an attempt to mitigate friction impelled by their desire for justice, a student assembly was called. By a unanimous vote the students adopted a resolution urging the immediate cessation of the existing friction, and outlining in emphatic terms the demands of the Student Body.

The solution by the Faculty Committee is still pending.

Throughout the battle, the Student Body received the unqualified support of their publication, the Commentator, which presented the Students' view and opinion in all matters throughout the year. The editorials particularly presented clear analysis of all angles of the problem.

All other activities once again functioned, as evidenced by unusual interest, and of the many new societies formed the Science Club came in to existence, immediately commencing work on their major project, Penicillin. The results of their work are being awaited with marked interest. The Athletic Association entered the next state of their development by playing excellently against major competition.

In conjunction with the attempts to alleviate the suffering of the Jews in Europe, and in protest against the White Paper, Council participated in the Young Zionist Conference and co-operated to the utmost in all their activities.

The campaigns conducted by the War Council, in conjunction with the various war organizations, included a $60,000 war bond drive, substantial contributions to the National War Drive, and the achievement of a record breaking number of blood donors to the Red Cross.

In face of the difficulties obstructing the path of Student Council, both internally and externally, Council succeeded in maintaining the integrity both of their societies and themselves, their success can be judged through the pages that follow, and through the actions of Student Councils to follow.

Student Council

JACK GREEN, President
SIDNEY STEIMAN, Vice President

JEROME BLASS, Secretary Treasurer
SAMUEL WALDMAN, Athletic Manager

ANNIVERSARY ISSUE
The Commentator

Official Undergraduate Newspaper Of Yeshiva College

NEW YORK CITY, THURSDAY, MARCH 9, 1944 — No. 1

Give To The Red Cross

Chaplain Werfel Dies In Plane Crash

The Commentator Enters Tenth Year Of Publication

Varsity Show Scores Hit Before Capacity Crowd

History Of Student-Administration Relations For The Past Six Months

By ALLEN MANDELBAUM

At Fraternal Council Meet

DR. SAMUEL BELKIN ASSUMES OFFICE AS NEW PRESIDENT OF INSTITUTION

Student Assembly Demands Abrogation Of White Paper

Mites Win Three, Lose One; Topple Cathedral, 53-49

Prof. Hartstein Named to New Post

Chosen Director Of Grad. School

Curtain To Rise On Y. C. Show Sunday

Paper Grows With Yeshiva

Debaters Plan Radio Contest With Columbia

Dr. Jung Donates Large Collection To Y.C. Library

Players Drama

Africa Tragedy

Sunday Evening, April 2

"In Time to Come"

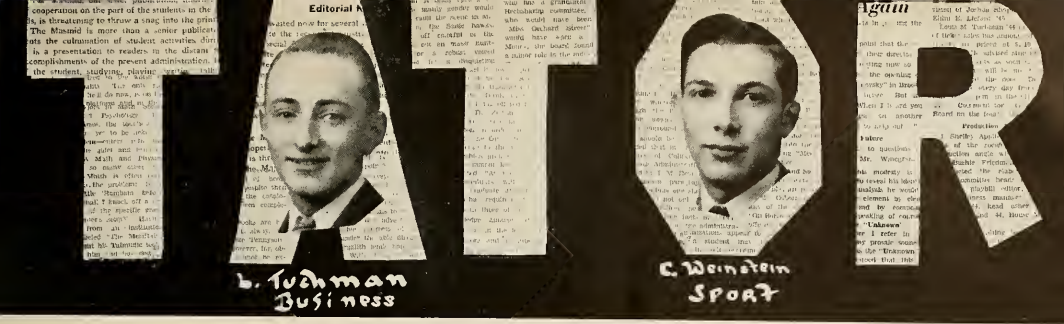
Protest Plans

An Editorial

A WISE CHOICE

P. Orenstein, Editor-in-chief

A. Mandelbaum Managing Ed.



The Commentator

The Commentator, our official undergrad newspaper, enjoyed a singularly successful season this past year. News and views of the students, a number of fine features, and an extremely neat layout — **plus** a forthright realistic editorial policy, combined to make this year's "Commy" a hit. Once again the associated Collegiate Press evaluation upheld the biweekly journalistic merit, awarding it another first Class Honor Rating.

Editor-in-Chief of the newspaper was Paul Orentlicher. Allen Mandelbaum, Managing Editor, Herman Tanenbaum, News Editor, Charles Weinstein, Sports Editor, and Louis M. Tuchman, Business Manager rounded out the governing board. "Commy", the Students' watchdog, proved to be just that, generally down-to-earth editorials and columns, and a clear portrayal of certain administrative-student difficulties were indicative of a vigorous, wide-awake policy.

A considerable interest was displayed in Jewish affairs, particularly Zionism. Indeed, Zionist articles and editorials castigating the White Paper and calling for concerted Zionist action were more than frequent in this year's Commentator.

On the lighter side, Wits-end, a very funny punny column by Nathan Rosenbaum, was a regular feature of the paper. Numerous other varied and entertaining columns were spotlighted. These included "On the Sidelines"—regular feature by Sports Editor Charles Weinstein, an occasional "Maybe I'm Wrong", and a batch of book reviews and articles authored by faculty members.

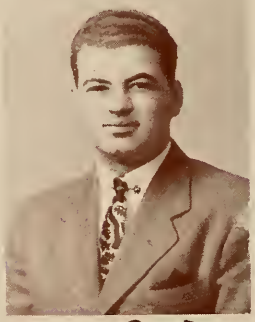
Student interest was heightened by the inclusion of Drama Ticks, a column devoted to theatrical reviews and Music Notes concerning concerts. **Meet the Seniors** amusing tintypes of prospective graduates —appeared regularly in spring semester Commentators.

Earlier in the year classes in journalism were conducted by the editors. The Commentator also sponsored a series of biweekly concerts in the auditorium and organized a Book-Lovers Circle.

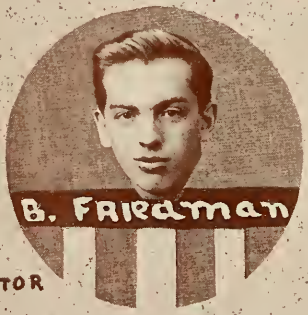
The unusually successful financial year coupled with great enthusiasm by and for Commy made possible the issuance of a large number of six page issues.

All signs point to bigger and better "Commies". The exceptional and continued progress which has been made through the years lends great hope for the future.

EDITOR-IN-CHIEF



James Gordon



ART LAYOUT EDITOR

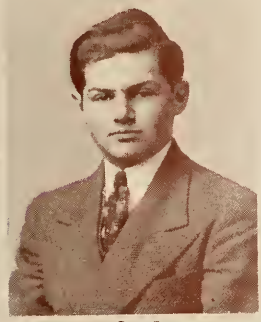
This year's Masmid is a veritable adventure into originality and scholarship. Departures in art layouts and photography were undertaken with the view towards blending outstanding features of preceding issues with the innovations introduced.

Never has initiative combined to include articles so timely and scholarly—true palpitations of four years of continuous cerebration over problems fundamental in essence and expressive of the preoccupation of the **res cogitans** of Yeshiva.

PHOTOGRAPHY EDITOR

BUSINESS

MANAGING EDITOR



A. Hartstein

Our Masmid is the clarion of the spirit of Yeshiva, as manifested in its activities and expressed in its accomplishments.

We wish to express our sincere thanks to Dr. Irving Linn of the English Department for his helpful suggestions and also to Irving Skidelsky, Sid Barri, Eli Hirmes, Leonard Goldstein, Louis Tuchman, and Jerome Blass, for their untiring work on our behalf.

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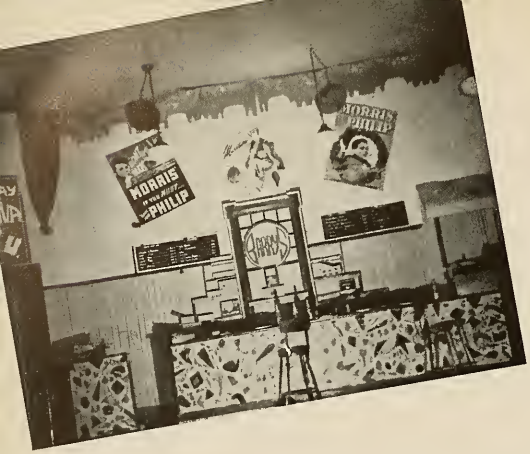

Varsity Show...

Pretzels and Pepsi-Colas were the only visible evidence of any preparation for this year's varsity show, "Foul Shot", three weeks before its opening night on December 25. Yet true to the Yeshiva tradition of cramming, the show was whipped into shape for curtain time and scored a tremendous hit.

The set — a realistic college luncheonette — was artistically constructed by Solomon Reichel '46 and Bushie Friedman '45; the play — an hilarious comedy of mythical college life — was ably written and directed by David Mirsky '42; the surprise — the presentation of an award to Dr. Abraham Luchins, assistant professor of psychology, now in the army — was smoothly handled by President Jack Green. Net result was an entertaining evening for the large crowd, and a profitable one for Student Council coffers.

The usual play on characters is what brought the house down. The accents were inches thick smeared on by "Yiddish luncheonette proprietor "Carmi" Charny '46, "Oxford don" Nathan Rosenbaum '45, and "English professor" Israel Slochowsky '45, the usual morons were plentiful, "Cousin" Hy Sky '47 and "Stupid Student" Solomon Reichel '46, and the songs and cheers were zippy, yodeled by "Happy" Hal Miller and harmonized by "Sis" Earl Korchak, "Boom" Ellie Elefant, and "Bah" Josh Shapiro — all '45. The more-or-less straight men who helped bounce "Foul Shot" along were "Joe", Joseph Appleman '47; "Star", Alvin Schiff '47; "Slip", Morton Rosen '46; "Coach", Martin Sofer '45; "Uncle Julius", Louis Bernstein '47; and "Dean", Herman Tanenbaum '45.

The weary Social Committee consisting of Allen Mandelbaum '45, J. Shelley Applbaum '44, David Susskind '44, Nat Rosenbaum '45, and headed by Miller and Reichel, absolutely refused to work on another Varsity Show unless they have more time for preparation.

Next year, they want at least three weeks and TWO DAYS.

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Universities and Colleges
Jack Green
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and accomplishments of the student. Only
those have been chosen carefully for this honor
who have the outstanding qualifications of character,
scholarship, leadership in extra-curricular activities
and the promise of usefulness to business and
society in later life.
Abe Hartstein
Louis Tuchman
Shelley Applbaum
Sid Steiman

S. Waldhe
Athletic
Mgr.
Pincus
coach
Mites Win T ee, Lose One
Topple Cat dral, 53-49
L.I.U. Downs
Quints, 67-4
Kalb Red Ho
Y. C. 63, Ft. Totten 46
The Quints realized their of-
fensive might and tore through
Fort Totten by a score of 63-46.
Y.C. Set o Battle
Brooklyn, St. John
Steinberg Shines
ts Sink NYU Arts, 34-24
hrply Fought Contest
Pratt Trips
Quints, 51-
Third Straight
Institute, 46-3
To 44-29 W
By GABRIEL SCHONFEL
Quints Jarr athedral;
Sink Naval , 42-38
Thriller
Subdues
Stembers
SUSKIND
capt

BASKETBALL

Faced with the toughest schedule in Yeshiva history, that included such teams as St. John's, Brooklyn, L. I. U., Pratt Institute, Cathedral College, and Queens, the Mighty Mites finished the season with a satisfactory record of nine wins in fifteen games. The acquisition of Mike Pincus as head mentor in place of Red Sarachek, who left for duty with the Red Cross, and the sound advice of Pee Wee Friedman helped greatly in molding the Quints into a formidable squad.

The great work of the Blue and White in the face of top-notch competition caused the New York Times to remark on its sports page, ". . . . Yeshiva is a team which has made good considering the size of the school."

The outstanding player and driving force on the squad was Stanley Doppelt with a season's total of 151 points. His play elicited the praise of both Joe Lapchik, coach of St. John's, and Nat Holman of City College. Al Steinberg, a newcomer to Yeshiva, displayed outstanding talent on the defense. The two freshmen, solid Bedo Scharfstein and lanky Marv Fredman added the needed height on the squad. Fredman is especially deserving of praise for his fight and scoring ability that netted him a cool 144 points for the season.

The fast and tricky Red Kalb and the old standby Sammy Rosenbloom made themselves felt often when they were most needed. Fat Friedman with his unnerving set shot, and scrappy little Hy Pomerantz rounded out the squad.

Here o few words must be said in praise of the great job that Athletic Manager Samuel Waldman has done this year. His untiring and unselfish efforts on behalf of the school have earned the plaudits of both the basketball squad and the student body.

SEASON'S RESULTS

Yeshiva	82—J. T. S.	20
Yeshiva	34—N. Y. U. Arts	24
Yeshiva	46—Webb	31
Yeshiva	49—Cathedral	51
Yeshiva	42—Columbia N. O.	38
Yeshiva	45—Drew U.	75
Yeshiva	63—Ft. Totten	46
Yeshiva	47—L. I. U.	67
Yeshiva	63—N. Y. U. Com.	27
Yeshiva	53—Cathedral	49
Yeshiva	50—Pratt Inst.	51
Yeshiva	44—Alumni	29
Yeshiva	54—Queens	48
Yeshiva	36—St. Johns	61
Yeshiva	45—Brooklyn	51
Totals	753	661

INDIVIDUAL SCORING

Doppelt	151
Fredman	144
Kalb	113
Steinberg	110
Scharfstein	105
Rosenbloom	54
Friedman	52
Susskind	16
Pomerantz	13
Lieb	6
Beinhorn	2

INTRAMURALS

The initiation of the largest class to enter Yeshiva College into the pitter-patter of basketball rotativity presaged durable accomplishment. In the course of the four year cycle the present senior team achieved stability formed through a core of seven mainstays. The finis of every school year coincided with but one outcome, intramural champions. So remarkable was this precedent of twenty consecutive victories that the loss of the final game of their career served to accentuate the potency of the preceding encounters rather than implying strategic vulnerability. This record is the first of its kind in the history of Yeshiva College and cannot be superseded by others for at least four years.

The Freshman team was led by Sol Kaplan, now serving in the Sea Bees. The Sophomore year added six foot two Jack Green who, with Irv Fredman, served as the team's center of gravity until the final whistle. The 44's were guided in the Sophomore and Junior years by "Red" Landa, an exponent of great basketball. The Junior semesters also brought Manny Lifshitz from Detroit into the fold and together with Sid Steiman, Jimmy Gordon, and senior captain Aaron Abelow shaped the team that made history.

LIBRARY STAFF

As the Yeshiva College Library completes another successful year of service, plans are being laid for a further expansion of the library's facilities. Under the guidance of Prof. Aaron M. Margalith the library has evolved an efficient system, whereby the services are made more available to the student body. A constant stream of new volumes, in diverse subjects, has been added to the shelves.

This year has marked a great increase in the circulation ot the library. Students have been steadily discovering that there is an interesting treasure of good books at their disposal, and they have not been slow to take advantage of it. The library has also greatly increased its periodical holdings, and has advanced in the classification of its large pamphlet section.

With the aid of Martin D. Keller '44 and Solomon Zeides '45 Prof. Margalith has established an advisory bureau for reference and research, and has instituted a library bindery in order to insure the physical well being of the books.

The Van Schmus Reading Room has been well stocked with standard reference works, and careful selection of current periodicals. Students have found this room to be a perfect place for reading and relaxation.

With the aid of a hard working volunteer staff the library has been well run and an efficient handling of its services has been made possible. There have been several large acquisitions of general works as well as rare volumes. At the present rate it should not be long before the library will have grown to proportions that will compare favorably with most college libraries.

CO-OP STORE

Under the management of Harold Furst '44, the Yeshiva College Cooperative Store handled over 3000 dollars this past year on a non-profit basis. This sum surpassed all previous sales receipts records since the inception of Co-op as a student activity.

We saw this past year a scrumptuous display of the choicest delicacies for the sweet-toothed Yeshiva student. In addition cigarettes, paper, stationery, pens and pencils were always plentiful. Though Schick Shavers went to war, the Remington's were still available.

In addition to the school text-books sold to our students at reduced prices, the Co-op store made available, also at clipped prices, outside volumes on Hebrew, Judaica and other topics.

The Co-op store also served as distribution center of Commentator, and every second Thursday saw the boys packing into the not too spacious quarters which house Co-op.

Assisting Furst were Sol Reichel '46, Assistant Manager, David Moseson '44, Irving Skidelsky '44, Morris Bell '44, and Jack Rabinowitz '46.

CLUBS

Creative spontaneity cannot conform to the limits imposed by the rigid twenty-four hour cycle. Neither can the effervescent yearnings of artistically minded students be neutralized by the exhausting demands of an accelerated curriculum. The innate fertility of the Yeshivite ingenue must fructify in some mode of accomplishment.

Talents in the linguistic spheres were expressed by Gallic sympathizers in **Cercle Francais,** where "sacred coalitions" mulled over the vital utterances of French logical inquiry bathed in the musical tones of emotional forensic displays. Those concentrating in the more mundane problems may have chosen the **"Deutscher Verein"** to consume beer and pretzels amid song a la mode Weimar. The **Chug Ivri,** as usual, served as an international depot where the Sephardic and Ashkenazic dialects blended with the trills of the Canadian "r" while heated discussions ensued over the Jewish Commonwealth. Some aged cynics avoided the turmoil of the modern tongues by donning the toga to philosophize in the stentorian tones of Cicero and Plato in the **Classical Society.**

A few venturesome souls dedicated their prowess to the international scene thirsting with insatiable fury for analysis of political and economic dilemmas — so numerous in this hectic world. While these sought cure for the spirit, neophytes in the realms of science stimulated the production of penicillin and invited psychoanalysts to diagnose their scientific exertions. The budding Demosthenes triumphantly invaded the sound waves of various networks gaining national recognition.

To some, however, this prosaic universe was of little interest and consequently they resurrected the witchcraft of the card and rabbit, by joining the **Hobby Club** and amazing the dormitories with their ambidexterity.

The world was merely a series of moves to the chess-mates. After all, concentration is an art.

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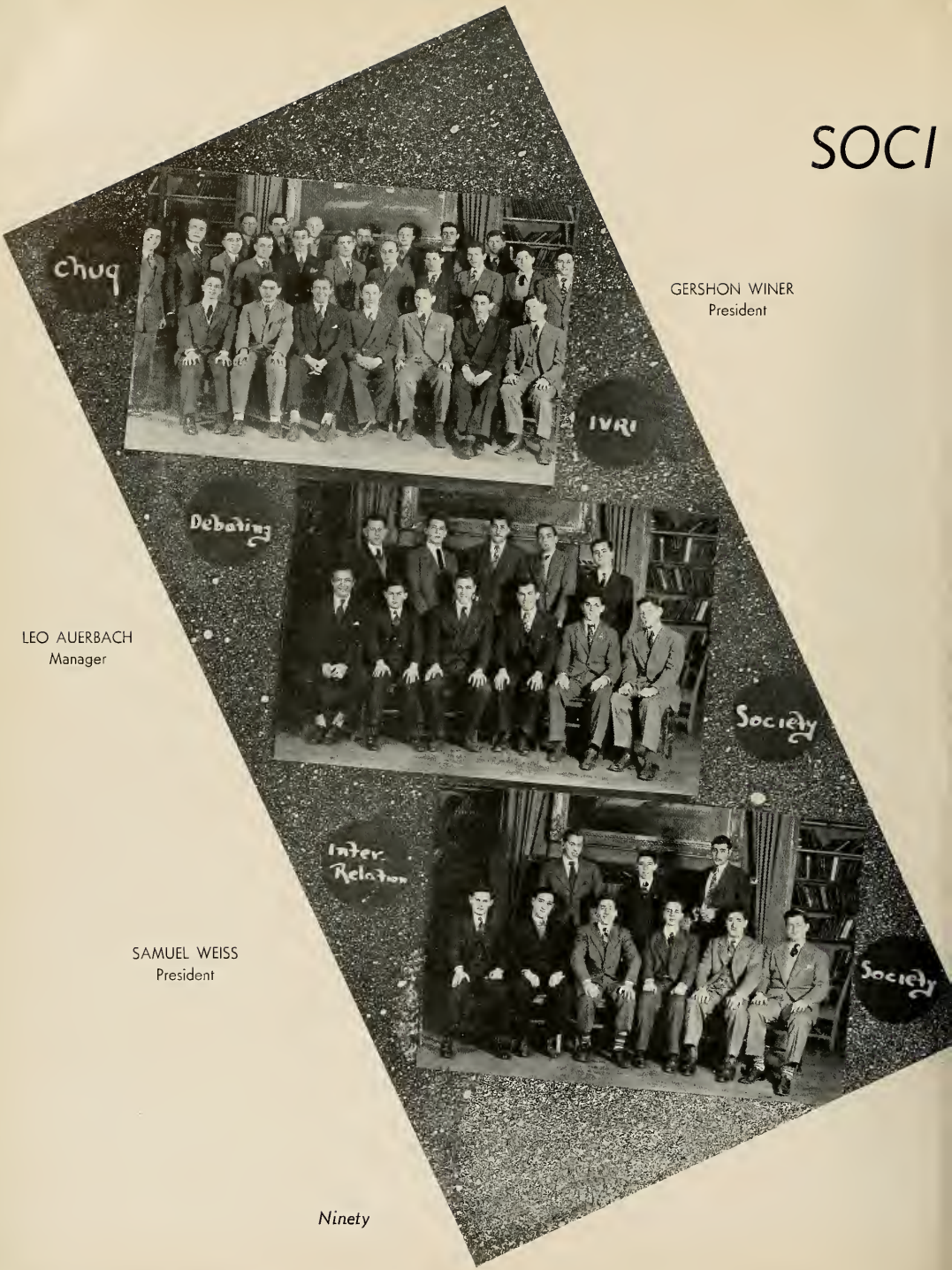
LEONARD ZION

Manager

PINCUS PEYSER

President

SOCI



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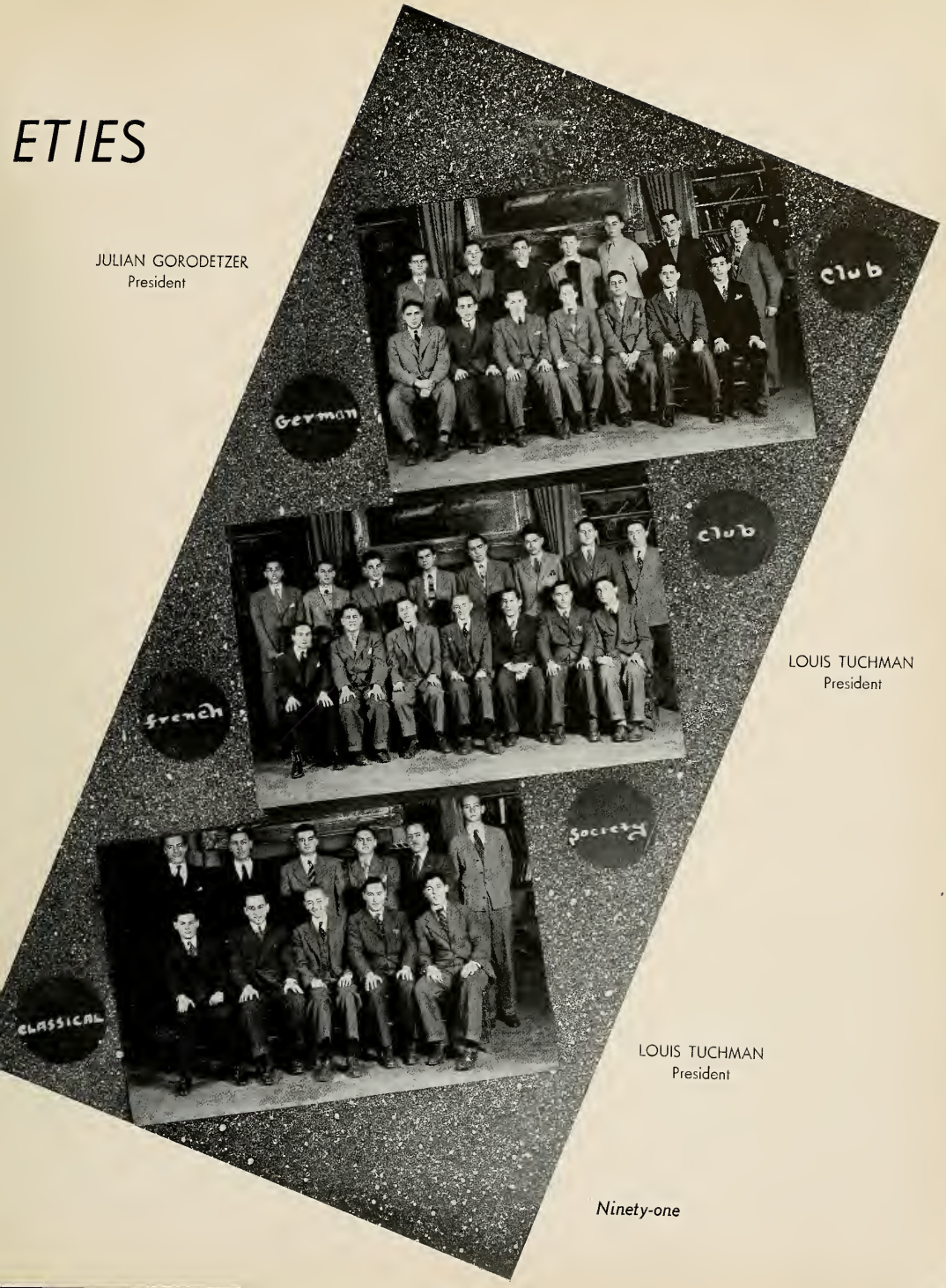

LOUIS TUCHMAN
President

LOUIS TUCHMAN
President

DRAMATIC

J. S. Applbaum
President

Few who witnessed this year's major production of the Dramatic Society, "In Time To Come", realized that this amazingly smooth and professional show was the product of two weeks of actual rehearsal.

It was the masterful direction of Broadway figure Anatole Winogradoff, it was the earnest zeal and sincerity of the Players, and it was the hard and able craftsmanship of J. Shelley Applbaum, president of the society, and Bushie Friedman, that allowed the Lamport Auditorium curtains to part on "In Time To Come" the night of April second — after fourteen days of preparation.

The play was successful for many reasons. First of all the players were excellent — and then, too, the story of the play possessed audience appeal. As the story was summarized in The Commentator, " In Time to Come' by Howard Koch, presents a sharply etched picture of the conflict between the contrasting personalities who evolved the Treaty of Versailles. As the drama unfolds, we are shown how President Wilson's idealism was slowly, inevitably battered into submission by the Chauvinism of Europe's leaders. Today, with another peace in the offing, 'In Time To Come' is especially timely as it shows the faults of the 1918 peace conference and points hopefully toward an amicable settlement of world affairs in the future."

Under the inspiring direction of Mr. Winogradoff, the cast learned their lines and performed their parts most ably. The historically famous role of President Woodrow Wilson was well portrayed by Harold Miller. Allen Mandelbaum, Nathan Rosenbaum, and Israel Slochowsky handled with great ease the roles of Colonel House, Senator Lodge, and Tumulty, respectively. Portraying the Big Four at the Versailles Conference,

SOCIETY

were Morton Rosen as Clemenceau, Herman Tanenbaum as Lloyd George; Numy Kronengold as Orlando; and Miller as Wilson.

Other histrions who played their parts well were: Harold Schulweis, both as Dr. Cary Grayson and as Mr. Treadwell; Joseph Appleman as Elting; Seymour Kutner as Judge Brandeis; and reporters Dillan, Vignes, and Smith by Ike Friedman, Louis Bernstein, and Nathan Rosenbaum, respectively. Henry White, the Republican representative at the peace conference was played by Mandel Fisch while David Skopp represented Pichon, the French Representative.

N. Rosenbaum
Vice-pres.

At times, the entire cast was lashed verbally by their director who was devoting his two week vacation from "The Family Carnovsky" to instruct them, but they accepted his advise in the best of spirits. In fact, as a note on "Our Directors" in the playbill presented it, "his combination of firmness and gentleness, is insistence upon perfection, rewarding it when it comes and penalizing the boys when it is absent, his rare patience and his ability to achieve the nuances of interpretation have made rehearsals a looked-for event . . . ".

"In Time To Come" will go down in the history of Yeshiva College as a production which maintained the degree of excellence established by "Yellow Jack" of 1943, by "The Modern Prometheus" of 1942, by "For Fear of Death" of 1941, by "The Wolves" of 1940, and by "Journey's End" of 1936, the society's first dramatic presentation.

With this formidable history behind them, the Players may truly be considered (as Robert Coleman of the "Daily Mirror" acclaimed) "one of the top ranking amateur groups in the city" . . .

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